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THE HARVARD ORIENTAL SERIES

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# HARVARD ORIENTAL SERIES

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WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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## Volume Twelve

CAMBRIDGE, MASSACHUSETTS

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THE  
PANCHATANTRA-TEXT  
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

DR. JOHANNES HERTEL

PROFESSOR AM KOENIGLICHEN REAL-GYMNASIUM, DOEBELN, SAXONY



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**TO THE MEMORY**  
**OF**  
**RICHARD PISCHEL**



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## PREFACE

**Delayed appearance of the volume.**—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

**Distribution of the material originally intended for this volume.**—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

**Designations of the MSS. in the list of variants.**—In the 'List of Variants', the designations of all the manuscripts (sigla codicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

**The list of variants refers directly to the manuscripts themselves.**—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25<sup>2</sup>) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

**The numbering of the single tales in volume xi.**—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the  $\Psi$ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the  $\Psi$ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as i in the  $\Psi$ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

**Editor's non-acceptance of corrections of real errors.**—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुशर्मणापि, which one of these scholars proposed instead of विष्णुशर्मापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jivānanda Vidyāsāgara (V, 60), and Kāśināth Paṇḍuraṅg Parab (V, 58) मिचोक्त instead of मिचाणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chundobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatantra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāshita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jivānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakāśreṣṭhikathānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the textus simplicior, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the textus simplicior, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

**Pūrṇabhadra's attitude towards his sources.**—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍityam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nīlīkāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jains as well as by Brāhmanas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his *Prasasti* he says:

स्मार्तं वचः क्वचन यत्समयोपयोगि  
 प्रोक्तं समस्तविदुषां तददूषणीयम् ।  
 सोमस्तु मन्त्रविज्ञासविशेषकस्तु  
 किं नाम साङ्ख्यमृगः कुर्वते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

**Acknowledgement of obligations.**—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Münzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the *Pañcatantra* MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the *Pañcatantra* MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosgarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstraviśārada-jainācārya Munirāj Śrī Dharmavijaya Śūri, the founder of Śrī Yaśovijaya-jainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian pāṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the *Pañcatantra* Literature (*Arbeiten zur Geschichte und Kritik des Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled '*Pantschatantra*', and since so eminent an authority in that same

field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

*Grossbauchlitz bei Doebeln, Saxony,  
December 10, 1911.*



## KEY TO TABLES I AND II OF VOLUME XI

**Specimens of the MSS. Ψ and bh in facsimile.**—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old akṣara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

**Facsimile No. 1** shows a verso-page of Ψ, corresponding to the passage beginning *śrayūthāntikam* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

**Facsimile No. 2** shows a recto-page of Ψ, corresponding to the passage *gaṭaṃ vṛyūdhamaṃ* to *hṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

**Facsimile No. 7** shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *samāptaṃ cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

**The Jain diagram** for the sacred word *arham* appears in Ψ, see No. 2, 7 c.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp. •Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 8, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktaṃ ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

**Akṣara-forms of the MSS. Ψ and bh.**—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left; those for bh are on the right.



Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 i k; 7 e; 8 n; 14 r.	No instance.
Post-consonantal <i>c</i> :	No. 1, 2 b <i>dhe</i> ; 2 m, 5 r <i>ye</i> ; 2 u <i>śe</i> ; 3 y <i>le</i> ; 5 d <i>kle</i> ; 5 m <i>she</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quar- ter <i>ye</i> ; 1 third quarter <i>ṣe</i> ; 1 fourth quarter <i>te</i> , <i>ke</i> ; 2 first quarter <i>śre</i> , &c.
Post-consonantal <i>ai</i> :	No. 1, 4 b g <i>rai</i> ; 6 u, 12 t <i>dai</i> ; 14 c <i>tai</i> ; 10 a <i>smai</i> ; 14 e <i>thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 m <i>dāho</i> ; 2 g <i>yo</i> ; 3 f <i>tro</i> ; 3 l <i>ṣto</i> ; 3 n <i>to</i> ; 3 s <i>go</i> ; 3 v <i>bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>ryo</i> , <i>dyo</i> , <i>to</i> ; fourth quarter <i>vyo</i> , <i>dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 q <i>mau</i> ; 3 q, 8 b <i>dau</i> ; 6 z <i>sau</i> .	No instance.
Modern forms:	No. 1, 11 n <i>ro</i> ; 11 z <i>yo</i> ; No. 2, 7 b <i>tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 f <i>rggaṃ</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durggaṃ</i> .	No instance.
<i>gha</i> , old form:	No. 8, 4 b c <i>rgħa</i> ; 7 a <i>ghā</i> ; No. 2, 9 b <i>ghū</i> ; 10 f, 14 c <i>gha</i> ; No. 9, 1 a <i>gha</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 c <i>rppi</i> ; 4 h <i>rppa</i> ; No. 8, 2 a, 6 d <i>rppa</i> .	
<i>gha</i> , modern form:	No. 1, 5 t <i>gha</i> ; No. 2, 1 c, 2 a <i>ghu</i> ; 4 d <i>ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 v <i>tham</i> ; 6 y, 13 s <i>thā</i> ; No. 8, 1 g <i>thā</i> ; 9 f <i>tham</i> ; 10 e <i>rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 a <i>rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāi</i> .
<i>jha</i> :	No. 1, 15 c <i>jhum</i> (quite distinct from <i>ku</i> 15 e and g); cp. <i>jhi</i> , No. 12, 2 a.	No instance.
<i>jjha</i> :	No. 9, 3 b <i>jjhū</i> (cp. Bühler, Palāogr., Table V, v-18 from inscr. ca. 807 A.D.); No. 12, 2 a <i>jjhi</i> (cp. Bühler, Palāogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 d, 3 k, 7 x; No. 8, 8 b; for <i>nu</i> , see No. 1, 15 b.	For <i>nu</i> , see No. 7, 7 first quarter.

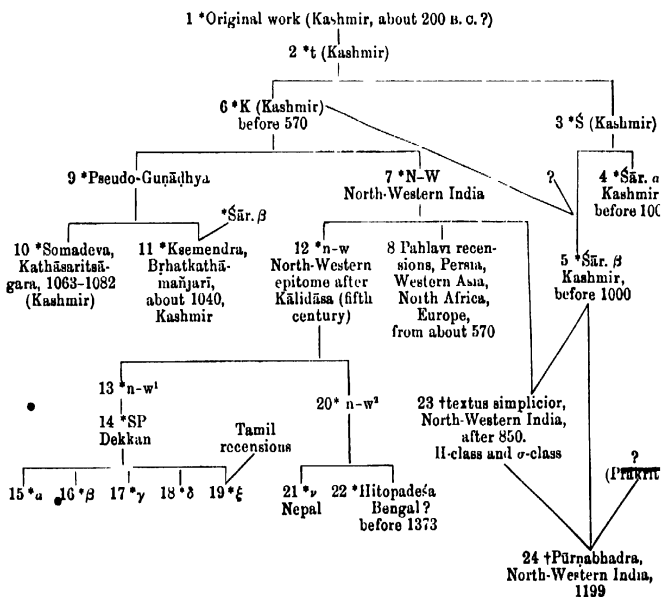
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts:	Very similar. Thus:	
<i>tra</i> :	No. 1, 2 g, 5 k; <i>tro</i> 3 f; <i>tri</i> 9 h.	Cp. <i>nṛ</i> , No. 7, 1 first quarter; <i>tra</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2 x, 8 h, 13 d.	No. 5, 1.
<i>tṣa</i> :	No. 1, 8 c; <i>tṣu</i> No. 1, 12 a; <i>tṣne</i> No. 1, 14 v.	<i>tṣa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>śru</i> .
<i>tyā</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No. 8, 3 b c; <i>tye</i> , No. 1, 6 b c, 12 d; <i>tyu</i> , 2 q. For <i>nya</i> , see No. 1, 9 c, 10 v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>ṣ</i> before <i>ta</i> or <i>tha</i> or <i>ṇa</i> ,	are very similar. Thus:	
<i>stha</i> :	No. 13, 3 a; <i>sthe</i> , No. 1, 5 m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4 u v; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bdhā</i> :	No. 1, 11 p; cp. No. 10, 1 second half.	No instance.
<i>ṣṭa</i> :	No. 1, 10 q, &c.	No. 7, 1 third quarter (twice).
<i>ṣṭha</i> :	No instance.	No. 6, 3 a.
<i>ṣṇa</i> :	No instance.	No. 5, 2 middle.
<i>ddha</i> and <i>dva</i>	Identical in ψ. For both, see No. 1, 14 q, <i>niryatousād rad-dha</i> .	Distinct in bh. For <i>ddha</i> , see No. 7, 6 first quarter; <i>ddhyā</i> , 7 third quarter, <i>ddhi</i> , 8 first and fourth, and 10 first quarter. For <i>dvi</i> , see No. 7, 7 second quarter.



# INTRODUCTION TO THE EDITION OF PŪRṆĀBHADRA'S PAÑCATANTRA

## Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

**Pedigree of the recensions of the Pañcatantra.**—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (\*); the Jaina recensions with a dagger (†).



**Key to the pedigree.**—There follows now, under twenty-five headings corresponding with those of the table (1-25), a brief statement as to each of the inferrible or extant recensions of the *Pañcatantra*, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

### 1. The original work.

The author's MS. of this work and all exact copies of it are lost.

### 2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

### 3. S'.

The lost Śāradā archetype of the Kashmir recension or *Tantrākhyāyika*. Ś contained many corruptions and gaps, and some more interpolations.

### 4. S'ār. α.

The more original text of the *Tantrākhyāyika*. Known from the MSS. :

P = Pūṇa, Deccan College viii. 145.

P<sup>1</sup> = one leaf, containing most of the *kathāmukha*, Decc. Coll. viii. 145.

p<sup>1</sup> = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in *Abh. der Kgl. Sächs. Ges. der Wissenschaften*, vol. xxii, No. v, p. 1 ff.

### 5. S'ār. β.

The slightly revised and enlarged text of the *Tantrākhyāyika*. Used by Kṣemendra. Part of the interpolations contained in Śār. β go back to some MS. of the K-class (No. 6). MSS. :

p<sup>2</sup> = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives ρ r R, MSS. belonging to Dr. Stein.

- Critical edition of these recensions: *Tantrākhyāyika*, die älteste Fassung des *Pañcatantra*. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel. . . (= *Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2*).—Translation: *Tantrākhyāyika*. Die älteste Fassung des *Pañcatantra*. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.

**6. K.**

A lost Śāradā MS. which was the source of all the other recensions of the Pañcatantra.

**7. N-W.**

A North-Western copy flowing from K, not extant, but represented by

**8. The Pahlavi Recensions.**

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II. Kalilah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin. Verlag von Georg Reimer. 1911.

**9. Pseudo-Guṇādhya.**

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Bṛhatkathā.

**10. Somadeva.**

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's *Kathāsaritsāgara*. Editions used by the author of this volume :

Br = *Kathā Sarit Sāgara*. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The *Kathāsaritsāgara* of Somadevabhattacha. Ed. by Paṇḍit Durgāprasād and Kāśīnāth Pāṇḍurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume :

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

**11. Kṣemendra.**

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's *Bṛhatkathā-mañjari*, xvi. 286 to 567. Editions :

v. M = Der Auszug aus dem Pañcatantra in Kshemendras Bṛhatkathāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892. •

Ś = The Bṛhatkathāmañjarī of Kshemendra. Ed. by mahāmāhopādya (I) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshīnāth Pāndurang Parab. Printed and published by Tukārām Jāvaji, proprietor of Jāvaji Dādaji's "Nirṇaya-Sāgara" Press. Bombay. 1901.

### 12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

### 13. n-w'.

This is a derivative of n-w, and the immediate source of

### 14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

### 15. SP a.

A } A B palm-leaf MSS., C a paper MS., all of them belonging to the  
B } late Prof. Leo von Mañkowski, and kindly lent to the author  
C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165<sup>b</sup>, No. 5,110. •

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165<sup>b</sup>, No. 5,109.

R, " " " " " " 5,111.

S, " " " " " " 5,113.

U, " " " " " " 5,116.

V, " " " " " " 10,240.

W, " " " " " " 10,241.

Y, " " " " " " 10,242.

Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my Edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i.e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

### 16. SP β.

- |   |                 |
|---|-----------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-2-20. | } first group.  |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 6 n-3-15.    |                 |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-4-19.      |                 |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-5.       | } second group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-10.      |                 |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 5-3-13.      | } third group.  |

The text of the MSS. F H O, E I, with the variants of the best MSS. of SP a has been published in the following edition :

Das südliche Pañcatantra. Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α, herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

### 17. SP γ.

D = India Office, Bühler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

- A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

### 18. SP δ.

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165<sup>b</sup>, No. 5,112. Cp. Introduction to my ed. of SP, p. xxxiv f.

### 19. SP ξ.

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.



There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

## 20. n-w<sup>1</sup>.

A lost MS. agreeing on the whole with n-w<sup>1</sup>, but having numerous more original readings. The first and second tantras were transposed in this recension.

## 21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n<sup>1</sup>, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n<sup>2</sup>, a copy of the beginning and of the end, transcribed from the same original as n<sup>1</sup>, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n<sup>1</sup>. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyikā, p. xxvii.

## 22. The Hitopadeśa.

This is based on n-w<sup>2</sup> and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in v.

Editions with critical notes: 1. Hitopadesas id est Institutio salutaris. Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnæ ad Rhenum MDCCCXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCCXXXI. (The translation promised on the title has not appeared). 2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: Über Text und Verfasser des Hitopadeśa. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Hartel, 1897.

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

- the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the
- Library of the German Oriental Society has been described by him ZDMG. lxi. 342.

After the publication of SP and *v* it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work.

### 23. The *textus simplicior*.

Called in the MSS. *Pañcākhyānaka*. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudraṭa<sup>1</sup>, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki<sup>2</sup>, transposed the stories, especially in books III and IV, and greatly amplified the bulk of the *Pañcatantra*, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhist forms of these tales, which deviate from the *old* *Pañcatantra* texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.

I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG. lvi. 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157\*, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H I. See below, p. 56 ff., and ep. No. 25, Later Mixed Recensions.

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. (copied by gaṇi Cāritrakirtti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukṛtti and paṇḍit Amarasiṃha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

<sup>1</sup> See Fischel's edition of Rudraṭa (*Rudraṭa's Ṇṛgaṃtilaka and Ruṣṣaka's Saṃdaya-līlā*, Kiel, Haeseler 1886), p. 26.

<sup>2</sup> Benfey, *Pantschatantra* I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra<sup>1</sup> is concluded. Dated samv. 1534 castramāse śuklapakṣe 5 pañcamyām tithau somavāsare atrēha Harṣapure Śā(?)dyanāgarajñātiyaryāsariyākena sutānām pāṭhanārthaṃ Ahimadārādavāstavyamevādājñātiyasonijaitākasya sutena śavākena pustikā likhitā punyasyārthe tena punyena bhagavān śrī Mahādeva pītostu, &c.

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idaṃ pro(1)hita-Rāmacaṃdrābhidhena nijapāṭhanārthaṃ paropakṛtayo cāstuh |

pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 13 pra 15. Colophon: samvat 1592 varṣe vaiśaṣāśiditravau liṣitaṃ. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bü<sup>2</sup> = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Samvat 1804, śakem 1669 prabhavābde paṇṣarāya 2 dvitīyāyām budhe Bhiṣagupanāmnā śrī-Nārāyaṇapaṇṭa(i. e. paṇḍita)sutena suhrdvarṇadāṃ pañcopākhyaṇūkhyaṃ pustakaṃ likhitam sārthaṃ parārthaṃ ca, &c.

Mü<sup>4</sup> = Max Müller Memorial c 11, Bodleian, Oxford, 50 leaves. Begins *kū solkaṇṭhās tiṣṭati ira* (corresp. to Pūrṇ. 230, 3). The text of this MS. belongs to the σ-class. Dated śake 772 śārrarīnāmāsaṃvatsare vaiśākha-śuddhanava yūṣi.

h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: sārāpūṃ [for samāptam!] vēdaṃ aparikṣita-karaṇaṃ nāma pañcamaṃ taṃtraṃ iti | *vṛhatpañcatantraṃ samattamḥ* (corr. to samāptamḥ) || samvat 1965 rāmitimīgasaravadi 12 ne liṣamtaṃ ātmācatarabhūja *Vikāneranagaramadhye Śaratare* gacchai || yādṛśaṃ pustakaṃ dṛṣtvā tādṛśaṃ liṣitaṃ mayā | yadi | śuddhaṃ asuddhaṃ vā mama doṣo na diyateḥ || śrīr astuḥ || śrīkalpāṃṣam astuḥ || śrī subhaṃ bhavayāt || h. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H.I.<sup>1</sup> In the Introduction to my translation of the *Tantrākhyāyika*, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of h, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2-10 incl., 14-21, 23-33, 37 41, 43-46. Goes down to *acmūṭaya*, Kielh. p. 89, 4. Rather faulty; modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS. show interpolations,<sup>2</sup> and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I-III and the text

<sup>1</sup> Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

<sup>2</sup> Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the  $\sigma$ -class are derived, as in some places either the H-class or the  $\sigma$ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the  $\sigma$ -class has been edited by Kielhorn and Bühler in their well-known edition of the *Pañcatantra* in the Bombay Sanskrit Series, Nos. IV, III, I. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

#### 24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrṇabhadra's text is a compilation of Śār.  $\beta$ , of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in Prākṛt; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his *prastāvi*, he completed his work in A. D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x. 189.

A = India Office 2643, E. 4084 (a revised copy).

$\Psi$  = Deccan College, Bhand. Cat. iv. 55.

P = " " " " Report 1897, 419.

L<sup>1</sup> = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

$\overline{P}$  = " " " " ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Aufr. Cat., p. 157<sup>a</sup>, No. 337. It contains only the first two tantras and the greater part of III (down to 227, s *kr̥laghnū* incl.).

Written after A. D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers: 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des *Pañcatantra*', Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pandits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old *Pañcatantra* from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or *tantras* of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

#### 25. Later Mixed Recensions.

**25<sup>1</sup>.** *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS.: D = I. O. 2790. Dated *saṃv.* 1796 *āṣādhavadi* 3.

b = Deccan Collego, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan Collego, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *śaharsam āha*, Kielhorn, p. 93, 14.

Mü<sup>1</sup> = MS. Max Müller Memorial c 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ. 130, 10. The rest complete. Dated *saṃbat* 1776 *varṣe* | *śake* 1641 *pravarṣṭamāse* | *jyēṣṭhamāse* | *kr̥ṣṇe pakṣe* | *caturthyaṃ* 4 *tithau* | *ādityavare* | Written *Sujānasimhajivajayarājya* | *śrī Vikānera-maithye* by one *ācārya Rāmakṛṣṇa*.

Mü<sup>3</sup> = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

**25<sup>2</sup>.** Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS.:

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

- L<sup>2</sup>** = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāsayām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, cd. Schl. ('Dog and Ass').
- Bü<sup>1</sup>** = I. O., Bühler MS. 85. Dated śake 1788 *kṣayanāmāvatsaro*. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.
- Mü<sup>2</sup>** = MS. Max Müller Memorial f1. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcaviṃśatikā*, which follows in the MS. Down to about p. 22 of our text Mü<sup>2</sup> contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrūyate ca*, 94, 4, for instance, Mü<sup>2</sup> continues: *tat pranaṣṭam kulam pakṣikulam samprati anyān api svecchayā vyāpādayisyati yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the praśasti, Mü<sup>2</sup> has the two stanzas of PPrM.—Mü<sup>2</sup> is dated *śūnyaśāstramuniṣcam* . . . [supply *dra*] 1760 *Vikramasya gatādayaḥ* || *śuciḥ śukle trayodaśyām* by one *Śukadeva* in a village of Gujarat. It is useless for critical purposes.
- 25<sup>3</sup>**. Single books or tantras of different recensions were combined.
- Bh** = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the II-class of the textus simplicior. See below, p. 56 ff.
- φ** = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.
- C** = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.
- F** = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.
- Bü<sup>4</sup>** = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from

• Pūrṇabhadra. Cp. WZKM. xix. 75.

Bü<sup>3</sup> = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text; in their books III and IV an interpolated *textus simplicior*:—

Π<sup>1</sup> = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π<sup>2</sup> = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kṛtika-kṛṣṇacaturthi bhūputravāsaro samvat 1811.

Π<sup>3</sup> = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

Π<sup>4</sup> = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

**25<sup>4</sup>.** Other recensions contaminated with the Jain recensions.

**25<sup>4a</sup>.** The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum suppletia adiciere videtur.' On the contrary, this MS. deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

D



**25<sup>b</sup>.** Ananta's Kathāmṛtanidhi.<sup>1</sup> This is an epitome\* of an old textus simplicior, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ārmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I. O. 2146 = E. 4088. A modern Nāgarī transcript from a no doubt Southern MS. (*l* frequently appears instead of *l* between vowels).

G<sup>1</sup>, Aufrecht mentions a second MS., Hall, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultzsch (Halle):

G<sup>2</sup>, 93 leaves, and G<sup>3</sup>, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *viji*\* for *kūva*°.

**25<sup>c</sup>.** NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāvyā*, by Dharmapaṇḍita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877-86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapaṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tailāṅga characters. The librarian says that the modern paṇḍits designate *nīti* works which contain stories as *kārya*. The original belongs to Paṇḍit Nṛsiṃhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gaṅgādhara Śāstrin, C.I.E.<sup>2</sup>

The author of this version has used several sources, the textus simplicior, the recension of Pūrṇabhadra, the Southern Pañcatantra, the Hitopadeśa, and in some places even Śār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61. .

As to this recension, see Journal Asiatique, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS. : np, new copy in Nāgarī, 51 leaves, 12 to 13 lines on a page.

<sup>1</sup> As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kūva's, and his father's name was Nāgudeva. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

<sup>2</sup> See Journal Asiatique, Nov.-Déc. 1908, p. 400, where °*pattreṇa* (l. 3 of the Sanskrit passage) is a misprint for °*puttreṇa*.

**25<sup>d</sup>.** The recension of the Jaina monk *Meghaviṣaya*, compiled from an interpolated Pūrṇabhadra text (Bū<sup>1</sup>, above, 25<sup>2</sup>), from the *textus simplicior*, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadrūpa, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. Meghaviṣaya wrote in sam. 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, samvat 1747, Pura (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Mōghaviṣayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

**25<sup>e</sup>.** The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvaṇakṛsnā[<sup>1</sup>]caturdśyām somadine Phalṭhapuramadhye divān śrī-*Aliphasiṃrājyō Pārīkūnvayō Mīkṛ-śrīRāmeṇḍlekhi* || śubham || śu ||) contains another Jaina recension. The text of this MS. is compiled from the *textus simplicior*, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by Meghaviṣaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

*Tantra I* contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrṇ. II. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghaviṣaya, a<sup>1</sup>); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrṇ. II. ii; viii = Pūrṇ. II. iii (but the text of Śār. β); ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit, the rest of the text from Śār. and Pūrṇ.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrṇ. III. i; iii = Pūrṇ. III. ii; iv = Pūrṇ. III. iii; v (intercalated into iv: the lizard, elephant, and water-animals<sup>2</sup>); vi, corresponds to Pūrṇ. III. iv (from Śār.); vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III. vi to III. xiii; xvi, corresponds to Pūrṇ. III. xvi (from Śār., and again from Pūrṇ.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x; then xi = Simpl. Bühler

<sup>1</sup> Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.-Déc. 1908, p. 425 ff.

<sup>2</sup> Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ., Simpl., Śār. are equally contaminated.

**25<sup>f</sup>.** The Bühler MS. 88 of the India Office (ZDMG. xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1830 śake 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25<sup>c</sup> and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the textus simplicior, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the textus simplicior. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

**25<sup>g</sup>.** The MS. Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the textus simplicior, and from the Hitopadeśa, and many new stanzas have been inserted.

**25<sup>h</sup>.** Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25<sup>d</sup>). The same version was used by the compiler of the text 25<sup>e</sup>.

**25<sup>i</sup>.** Versions from which the frame-stories have been eliminated.

*a.* A Jain MS. of the Berlin Library, described by E. Leumann, *Saxon Berichte*, 1902, 132 ff. (from the textus simplicior).

*b.* The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, *The Tantrākhyāna*. *Journal of the Royal Asiatic Society of Great Britain and Ireland*, new series, vol. xx, p. 465 ff. Hertel, *Über einige Handschriften von Kathāsamgraha-Strophen*, ZDMG. lxiv. 58 ff.

In the Jaina Upāśrayas of Popliāno pāḍo in Pāṭan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.2.44); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 21); p. 192 (49, 35); p. 195 (55, 32); p. 217 (18, 4.5); p. 226 (31, 13); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore:  $\tau^1 = 5114$  and  $\tau = 5115$ . As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped.  $\tau^1$  seems to be a MS. of the II-class of the textus simplicior, whereas  $\tau$  seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

## Chapter II. Pūrṇabhadra, his time, his work, and his language.

### § 1. Previous Statements.

In 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूरुणभद्र revised by desire of Somamantrin the Pañcatantra in 1514,<sup>1</sup> I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. lix, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरबाणतरणिवर्षे रविकरवदि फाल्गुने तृतीयायां ।  
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधेः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañchatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañchatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

<sup>1</sup> The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.'

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are Jaina works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the author of the so-called *textus ornatior*.<sup>1</sup> In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to Sunday, January 17, 1199 A.D.

### § 2. The date of Pūrṇabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.<sup>2</sup> Our MS. Bh is dated sam. 1442; bh, sam. 1468; P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π<sup>1</sup>=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π<sup>2</sup>=Decc. Coll., Peterson's Fifth Report, No. 355, Π<sup>3</sup>=Decc. Coll., 1887-91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.<sup>3</sup> and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.<sup>4</sup> The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra's time. And this is the case.

Klatt-Leumann, The Sāmāchārīśatakam, Ind. Antiquary, July, 1894, p. 173, give this information: '167 *ab* Pūrṇabhadra, pupil of Jināpati sūri (†Samvat 1277), composed śrī-Kṛtapuṇyacharitra.'

<sup>1</sup> Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

<sup>2</sup> The copyist's date is samvat 1574.

<sup>3</sup> See above, p. 17.

<sup>4</sup> See below, p. 58 ff.

The जैन<sup>१</sup>ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन श्वेताम्बर कॉम्पारन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works:

p.	नंबर .	नाम	श्लोक	कर्ता	रच्यारो सं	क्वां है?
२२२	१७	छतपुष्पचरित्र	१६५०	पूर्णभद्र	१२८५	जेसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्णभद्र	१२८५	वु. जेसल-वे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS. of 37 pages [fols. 7] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

*The praśasti of the Dhanyaśālicaritra.* In his praśasti the author of the Dhanyaśālicaritra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चंद्रगच्छ (stanza 10).<sup>1</sup> But he gives only the series of the sūris of the Kharatara-gaccha,<sup>2</sup> excluding the first teacher peculiar to this gaccha, viz. Vardhamāna (†sam. 1088). All of these names are known to us from Klatt's Extracts from the historical 'Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Paṭṭāvalī published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the Dhanyaśālicaritra, I add in parentheses the dates from Klatt's 'Specimen'.

<sup>1</sup> This gaccha derives its name from that of its founder *Candra-sūri*. See Dharmasāgara-gaṇi's Gurvāvalisūtra, Weber, Cat. 997, p. 1002 (numbered as 15th sūri); Munisundara-sūri's Gurvāvalī, stanza 26 and p. 15, first stanza (numbered as 16th sūri); and the Paṭṭāvalīvācānā of the Kharataragaccha, Weber, Cat., p. 1033 f. (numbered as 18th sūri).

<sup>2</sup> Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in sam. 1080, in the sabhā of King Durlabha of Anahillapura (Anahilvād) he refuted the cātyavāsins. Cp. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śrīpattana (= Anahilvād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in cātyas (temples), but in the houses of householders. The first two stanzas of the praśasti run thus:

श्रीमद्भूषणभूमिभूषणमयी श्रीपत्तने पत्तने श्रीमद्भूषणभूमिभूषणमयी यक्षेयवासिद्विपाण  
निर्लोच्यागमहेतुयुक्तिनखरेर्वासं गृहस्थालये साधूनां समतिष्ठपन्मुनिमृगाधीशोऽप्रधृष्यः  
परिः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनेश्वर इति प्रथितः पृथिव्यां जज्ञे  
लसस्वरणरागमृदिशुद्धपचदयः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's  
(sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'Kharatara' in Sam. 1080), *Jinacandra* (composed *संवेगरंगशास्त्रा* in Sam. 1125), *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born, Sam. 1197, died Sam. 1223), *Jinapatti*<sup>1</sup> (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the *praśasti* I give here literally according to my MS.:

श्रीचंद्रगच्छमभिर्नंदति शास्त्रि पाति  
 तीर्थं प्रभावयति संप्रति जिनचंद्रं  
 यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः  
 वृत्तिरिव चिभुवनं पृणति प्रतीतः १०  
 तदाश्रया सद्गुणसर्वदेवा-  
 चार्यैः समं जेसलमेवदुर्गे  
 स्थितो गिरेषां स्वपरीपकार-  
 हेतोः समाधिं मनसो ऽभिलष्यन् ११  
 शरङ्गसुरविसंख्ये वैक्रमे वत्सरे ऽस्मिन्  
 वहति तपसि मासे शुक्लपक्षे दशम्यां  
 जिनपतिगुह्यशिष्यः पूर्णभद्राभिधानो  
 गणिरुक्त चरित्रं धन्यगोभद्रसूक्तोः १२  
 चरितमिदमखिलनिर्मलं विद्याकूपारदृश्यान्  
 वाचकमुख्याः सूरप्रभामिधाः शोधयां चक्रुः १३  
 धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्  
 पुष्कमच समुपार्जितं मया स्थापितो जगदिदं सुखाख्यं १४  
 गगनसरसि यावन्निर्मले शारदेदुः  
 कलयति कलहंसस्फारलीलातिरेकं  
 जगति जयति तावत्पाद्यमानं सुधीभिः  
 सुचरितमिदमुच्चैर्धन्यगोभद्रसूक्तोः १५

TRANSLATION.<sup>2</sup>

10. He [i. e. *Jineśvara* = *Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last *Jina*], rejoices in the celebrated *Caṇḍra-gaccha*,

<sup>1</sup> Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our *praśasti* his name is correctly spelt *जिनपति*.

<sup>2</sup> MS. •ली• for •क्ष•.

<sup>3</sup> I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaeccha called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadara*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],<sup>1</sup> in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I], the pupil of the teacher *Jinapati*, the gaṇi named *Pārṇabhadrā*, composed the story of Dhanya and of Gobhadrā's son,<sup>2</sup> in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.<sup>3</sup>

13. The best of the *vīcakas*, called *Sūtraprabhā*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śalibhadrā, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,<sup>4</sup> so long is victorious in the world this good story of Dhanya and of Gobhadrā's son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

*Probable identity of the authors of the Pañcākhyāṇaka, of the Kṛtapuṇyacaritra, and of the Dhanyaśālicaritra.* About the identity of the author of the Kṛtapuṇyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pārṇabhadrā in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्माद्दानं गृहस्थानामुचितं चरितं हितं  
मवसर्वकषहेतु मर्त्यामर्त्यामृतत्रयः १०  
धन्यश्च शालिभद्रश्च कृतपुण्यादयो नराः  
साधुदानप्रभावेण बभूवुः सुखभाजनं ११

<sup>1</sup> The text has the plural number.

<sup>2</sup> In stanza 13 of the Introduction our author says: आदी धन्यमुनेस्तत्र चरितं परिकीर्त्यते शालिभद्रचरित्रेण पवित्रेण विमिश्रितं.

<sup>3</sup> So according to Dharma Vijaya Sūri, who refers to Hemacandra's *Abhidhānacintāmani*, ed. Boethlingk and Rieu, p. 26, § 29.

<sup>4</sup> So according to Dharma Vijaya Sūri. I first thought of separating कलहं सस्कारं, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected.'



सरसानि चरिचाणि तेषामेकैकशोपि हि  
 खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२  
आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तयति  
शालिभद्रचरित्रेण पवित्रेण विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇyacaritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.<sup>1</sup> Like the former, he was a Śvetāmbara monk.<sup>2</sup> His date, as given in the praśasti of the II-class,<sup>3</sup> viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.<sup>4</sup>

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tirthakara Candraprabha as a patron of the Cāndrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

<sup>1</sup> Cp. ZDMG. lx. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

<sup>2</sup> For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

<sup>3</sup> See above, p. 21 f.

<sup>4</sup> गणि has the same signification as गणित्. सूरी and आचार्य, according to a kind communication which I owe to Śāstraviśārada-Jainācārya Śrī Dharmarajay, of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly. गणी, यस्य पार्श्वे आचार्याः सूचयाम्यस्मिन्.

### § 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcatantra with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcatantra at the instance of some minister Śrī-Soma.

When King Jayasinha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvati in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.<sup>1</sup> According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.<sup>2</sup>

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcatantra' had lost its original form. Elsewhere<sup>3</sup> I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.<sup>4</sup> But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.<sup>5</sup> None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

<sup>1</sup> Cp. Bühler, Ueber das Leben des Jaina Mönches Hemachandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

<sup>2</sup> I. c., p. 185.

<sup>3</sup> In my paper 'Über das Tantrākhyāyika, die kasmirische Rezension des Pañcatantra' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

<sup>4</sup> Cp. my edition of the Southern Pañcatantra, p. lxxv.

<sup>5</sup> See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,<sup>1</sup> was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pañcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tirthas. As the *textus simplicior* replaces the enumeration of these tirthas by a conversation on the dharma, Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his *praśasti*, stanzas 2 and 3.<sup>2</sup> In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the *Tantrākhyāyika* as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

<sup>1</sup> Cp. Somadeva, Ksemendra, the Southern Pañcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Ksemendra's versification of the Pañcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

<sup>2</sup> It seems to me that the MS. of Pūrṇabhadra himself (the *mūlapraṭi*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *ḍṣṭvāpāyo* for *ḍṣṭūpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have overlooked in some MS. of the *textus simplicior* which he revised, than to have copied from it. The scribe of the *prathamādarśa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhṣ is identical with this *prathamādarśa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be proved to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the  $\sigma$ -class of the *textus simplicior*. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pañcatantra, the Nepalese recension ( $\nu$ ), and the source of the *Hitopadeśa* have flowed.<sup>1</sup> He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (*praśasti*, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his *praśasti*—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the *textus simplicior*, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār. as well as in the *textus simplicior*, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the *textus simplicior* as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and Simpl., he seems to follow very closely. His story III. viii has been taken either from some text of the *Mahābhārata*,<sup>2</sup> or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the *Mahābhārata* version. Pūrṇabhadra's text is much shorter than that of the *Mahābhārata* version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the *textus simplicior*, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories: वणिजारक<sup>3</sup> I. xii (73, 14); खपिमि खप I. xxx b (122, 18); अरघट्टं खिटयमान IV. v (244, 18).

<sup>1</sup> See my edition of the Southern Pañcatantra, p. lxxviii.

<sup>2</sup> MBh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

<sup>3</sup> See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prākṛit word, **संमहार**, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 5). The new story II. v contains the Prākṛitism **चंद्रमती** (148, 4), and the form **दंडपाशिक** (for **शक**; 149, 12.16; 151, 2.9). The Prākṛitism **अन्यान्**<sup>1</sup> occurs in the *kathā-saṃgraha* stanza of the new story II. i (127, 16).

Evidently the words **जगाम वृद्धिम्** in stanza 6 of the author's *prāsaṣṭi* refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; 185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of I. x (66, 10 ff.).

Pūrṇabhadra declares in stanza 2 of his *prāsaṣṭi*, that he has done his work **गुह्यादरेण**, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.<sup>2</sup> I give some instances from his text.

4, 23 **सिंहस्थानीयो**, a misreading of Śār. (A 8) **सिंहस्थानीयो**.

4, 23 **तत्र चराः**, a misreading of Śār. (ibid.) **तन्मधाराः**.

4, 30 **व्यक्त°**, a misreading of Śār. (ibid.) **व्यक्त°**.

11, 23 **\*शशांक** only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. IIh have the blunder **शशांकम्**.

24, 3 **प्रथमे**, a *chandobhaṅga*; also in Simpl. IIh.

29, 20 For **अयि** the original reading evidently is **अपि**; but our MSS. of Pūrṇ. and Simpl. IIh agree with us.

39, 23 **तं** for **तत्**; MSS. of Pūrṇ. and HI with us. h correctly **तत्**.

44, 24 **व्यवस्थितः** MSS. of Pūrṇ. and Simpl. IIh. The original reading must have been **प्रस्थितः**.

54, 2 **सुदर्शना**, the name of the princess, evidently goes back to the **सुदर्शनचक्र** which the *textus simplicior* mentions as the weapon of Viṣṇu.

69, 3 **\*विद्यान्**; but bhΨABh and Simpl. Hh **विद्यान्**. I's correct reading must be a correction.

69, 4 **\*द्विद्यम्**; bhΨ and Simpl. h **द्विद्यम्**, A and Simpl. II **त्रेयम्**. The correct

<sup>1</sup> Cp. Pischel, *Gramm. d. Prākṛit-Sprachen* (Grdr. i. 8), p. 102, § 130.

<sup>2</sup> Or perhaps he used some Nāgarī transcript of the *Tantrākhyāyika*, in which some Śāradā words were misread.

reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).

163,<sup>12</sup> MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.

207,<sup>5</sup> सत्यवचनो is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Pūrṇabhadra<sup>1</sup>—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.

211,<sup>6</sup> \*पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA विधाय. In Bh the passage is altered.

220,<sup>18</sup> विषमपतितं also SP and ν. The original reading of the Pāṇicantra must be विषमपतितः, and so Śār. reads.

220,<sup>25</sup> क्लिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्लिष्टः; SP N क्षिष्टः.

235,<sup>2</sup> तं for तत् MSS. of Pūrṇ. and HI.

236,<sup>13</sup> \*दृष्टापायो; MSS. of Pūrṇ. and HI दृष्टापायो.

236,<sup>21</sup> किञ्चित् for कञ्चित्; HI the compound किञ्चिद्वामं; h, corrupted, किञ्चिद्वामसमीपं.

240,<sup>21</sup> \*प्रकल्प्यमानेषु; MSS. of Pūrṇ. and Simpl. HIh प्रकल्प°.

242,<sup>11</sup> एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकचाचारविहरा (!), h एकचाहारवीहारिणो.

258,<sup>25</sup> सुकुमारिकाभियह° Pūrṇ. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has यूष्माजिकात्यागजञ्जत्रतादेशः ॥

262,<sup>18</sup> and 263,<sup>2</sup> गोष्टिक° (so MSS.) Pūrṇ. and Simpl. HI.

269,<sup>19</sup> \*पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपेतामहपर्यायागतं.

271,<sup>2</sup> \*वृत्ति° here and in the following text is the correct spelling; but  
• Pūrṇ. and Simpl. HIh वृत्ति°.

These cases show that in several places marked in our text with a star (\*) the faulty reading recorded in the variants is surely or possibly that of Pūrṇabhadra himself. Cp. below, p. 77 ff.

#### • § 4. Pūrṇabhadra's language.

According to stanza 4 of his praśasti Pūrṇabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicaritra tells us that he has caused his work to be

corrected by a good *vācaka*. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prakritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prakritisms of his have been mentioned above, p. 29 f. From the *textus simplicior* (H-class) he takes the Guzeratisms अनुदान 285, 21 and अनुदानपाद 286, 5 (see 'Brief Glossary', s. v.). To the influence of Guzerati we may perhaps attribute the wrong च after the compound in 180, 4 f.,<sup>1</sup> and the wrong form °कंचुकी°, as our MSS. write for correct °कंचुकि° in the same passage. In Śubhaśilagaṇi's Jagadū-sambandha<sup>2</sup> we find the wrong compound सविस्तरायाचाचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by'<sup>3</sup> the custom of the Gujarātis to write the parts of a compound separately, viz. सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after °कंचुकी°—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किंचित् for कंचित् (236, 21 किंचिदेव यामम्, from the reading of HI किंचिद्वामम्, cp. 68, 3 किंचित्स्वेदज-जातिम्; 223, 15 किंचित्कालं). I now regret that I corrected किंचिद्वधोपायं, as the MSS. write in 90, 17. Cp. also अस्य गजचर्ममेदं for तद्वजचर्ममेदं or अस्य गजस्य चर्ममेदं, 254, 5.

Prakritisms are तं for तत् 39, 23 (or सूच used as a masculine); 235, 2 (also HI); 277, 13 (HI here correct); cp. 150, 17. Other Prakritisms are recorded above, p. 30.<sup>4</sup> Cp. also the vulgar adjective सत्कं 'belonging to', which, as Prof. Hultzsck suggests, should be written for सत्तं 246, 1 and 3, and which really stands in MS. A.

*Orthography and Saṃdhi.* Both are inconsistent even in our best MSS.

*Vowels.* Post-consonantal च occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दुर्दूर, 222, 13; 223, 14. कुटम्ब (rarely MSS. कुटुंब), and °कुटम्बिनी, 152, 8; अगृह for usual अगृह, 46, 5. लंठ best MSS. for usual

<sup>1</sup> Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e.g. Śār. ādimadhyāvasānam ca, 133, 14 note.

<sup>2</sup> Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

<sup>3</sup> In Bühler's text 'by' has been inadvertently omitted.

<sup>4</sup> The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prakrit सुण, i.e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Bühler, 8, 16 has पृथुदत्तो.

बुद्ध, 120, 7. बन्धुकी for usual बन्धकी, 224, 13. In 225, 26 Pr writes स्वरति, in 226, 5 PPr उत्तंग.<sup>1</sup> उ is lengthened in the MSS. in पैशुन्य 74, 8 (by the influence of शुन्ध?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

*Consonants.* क् च ज्ञ म् before a consonant, and म् at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. •Ex.: सन्निपातस्त्र, 28, 6; स्त्रीसन्निधौ, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25. सम्मान and सम्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमानेद् (20, 9), संमानस्या° (20, 13), सम्मार्जनं (20, 21).

न् stands sometimes for ण्.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and ५ 163, 10; तं निधानमादाय, 142, 5.

व and व्य, ख and ष are occasionally confounded<sup>2</sup>; छ is often employed for च्छ, ट often for ठ (nearly always छ for ठ).

छ is occasionally confounded with त्स; cp. 15, 18; 40, 17 21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var. on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisims in Album Kern, p. 302.

ज and य (°यामातु° for °जामातु°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e. g. 10, 10; 271, 13 (see Variants in both places).

फ् and प् interchange in फूत्तु. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bh ५ have पू°. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

<sup>1</sup> Most of these cases are also found in other north-western works. Cp. even साङ्गुलं for साङ्गुल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

<sup>2</sup> खण्ड and वण्ड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp. also the Petersburg dictionaries and Apte, s.v. वण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is वण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit saṇḍa; 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9.11), Pāli and Prākṛit khaṇḍa.



in 56,12 the wrong form सङ्गत् (for शङ्गत्) is assured by the pun with असङ्गत् 'often'.

हृ is confounded with घ in मघुष, 227,20. Cp. forms like मघुष, मघूर्ण(क), मघुण(क), मघुणिक at the side of मङ्गुष(क) and मङ्गुणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भोः.

*Samdhi.* As a rule, sandhi is not observed before the apodosis (often in connexion with danḍa!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, *Altindische Grammatik*, § 262, b, d. It is evident that Pūrṇabhadra himself very often neglected the sandhi. Cp. 138,12 दृष्टा आ, and 149,18 where our MSS. have बृहत्कन्यका अ°. In most cases our MSS. write तत् अस्मा. Before initial च्, sandhi is nearly always neglected in the MSS. An interesting case is 149,2 f., where the archetype evidently had कौतुकावृष्टहृदयसामा°. The archetype of bhΨ wrongly resolved this group into कौतुकात् वृष्ट° (instead of कौतुकात् वृष्ट°); and ABhΨ have a wrong correction of this inadequate reading: कौतुकाविष्ट°. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlviii.

As our MSS. are inconsistent, sandhi has everywhere been restored in the prose of our printed text except (1) in the case 138,12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the sandhi in the following cases:

°स्स° or °स° is often written for °ःस°.

°ःक° and °ःप°, °ःफ° are very often, if not in most cases, written for °क्क°, °पप°, °फफ°.

*Punctuation.* Our best MSS. are carefully punctuated. They employ danḍa after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they *always* put danḍa, or even (ΨP) double danḍa. For the sake of clearness, we employ in our printed text ardhadanḍa before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth pāda of a stanza by ardhadanḍa, where these pādas form one line, i.e. in ślokas and āryās. But in these cases we do not destroy the sandhi, which is here maintained in the MSS. even when

they follow our own method.<sup>1</sup> Our MS. bh employs the ardhadaṇḍa and the double daṇḍa, and these only; our MS. Ψ employs the daṇḍa and the double daṇḍa, and these only. Cp. the two facsimile tables in vol. XI.

*Gender.* यास neuter 233, 1 (in a stanza taken from the textus simplicior). सूच masculine, or तं for तत्, 39, 23.

*Guṇa and Vṛddhi.* सुकुमारिका° (also Hamb. MSS.) for सौकुमारिका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्टिक° for गौष्टिक°, 262, 18; 263, 2 (in both cases with HI).

*Verb.* विश्वसति (also HI), 23, 5. Imperative: बंध बंध for बन्धान बन्धान, 117, 18; 118, 2. Infinitive: निवेदितुम्, 57, 23. Gerund: आभित्त्वा, 175, 23 (in a stanza). Gerund in -am: परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

*Noun.* A wrong form is the genitive बृहत्स्फुगो for °जो, 135, 10.

*Nominal compounds.* Compounds with proper names: शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्ष्मणस्य, 114, 20, beside लक्ष्मणश्रेष्ठिनं, 114, 22. वर्धमानसार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. बलभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written \*वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for गव, i.e. वे); h and Bühler वेगाद्देगतरं (l). But bhΨA and their derivatives write वेगातिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगातिवेगं to be a *substantive dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i.e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vaṃkatīvaṃkināṃ* (in a stanza), which the commentator rightly explains as meaning *mūle vaṃkāni uge ativaṃkāni tādīsāni singāni assa atthīti vaṃkatīvaṃkināṃ*. The compound *mañcūlumañca*, given by Wackernagel from Trenckner, is apparently a *substantive*<sup>2</sup> formed exactly like our *vegatīvega*. Hence वेगातिवेगं should be restored in our text.

<sup>1</sup> Only the MSS. in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e.g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराजः.

<sup>2</sup> This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, *Altind. Grammatik*, II, § 82, α, γ) is not always observed (at least not always in our best MSS.). In 131, 26 only A— a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9, 23 the MSS. have our reading. In 227, 1 ff. Pūrṇabhadra follows this rule, whereas his source, Śār. β, A 266, neglects it.

*Syntax.* Periphrastic present indicative (Guzeratism): स्वपिमि स्वपः, 122, 18; योजयति स्वपः, 268, 10 (here also Hamburg MSS.).<sup>1</sup> Present indicative for imperative: प्रचिद्यते, 37, 8; पूरयामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छामि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समनेष्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see Über das Tantrākhyāyika, p. 98, 22).

Genitive for instrumental case: चेलकस्य भृत्वा, 75, 23. Instrumental for genitive case: करणीयेनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुश्चर्मपि (for \*श्चर्मणापि) . . . पाठितास्, 2, 12 (in accordance with Simpl. IIIh); स . . . . . द्वावपि प्रत्यागतौ, 109, 14 (almost literally from Tantrākhyāyika, 55, 4). प्रतिपादयसि for \*ति (the subject being भवान्), 194, 24. पृष्टः for पृष्टम्, 221, 29 (or स्थिते तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (III have the same wording). 285, 1 an anacoluthon with HI (stanza).

*Varia.* मध्यात् and मध्ये with the dual number:<sup>2</sup> आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and असुं in the same sentence, referring to the same person, 4, 8 f. किमिति for कस्मात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अहंसि for न . . . अ°, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्वास्त्रायिकं, and मित्रभेदं (125, 29) beside मित्रभेदो (3, 1), &c.

## APPENDIX.

*Literary quotations:* Śālihotra, 279, 9 (also in HI); Karpīsutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

<sup>1</sup> Cp. Campakaśreṣṭhikathānaka, ed. Weber, l. 454 f.; ed. Hertel, § 76. Bühler, Sitzungsber. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885.

<sup>2</sup> This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137.

### Chapter III. Account of the Manuscripts on which this edition is based.

#### § 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgari characters.

bh = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 24.6.8; 290, 8.

According to bh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kāhnaḍadeva Vijaya, in Śrī-Vīraṇagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahāmsalaṣā for the amusement of Josiharadeva, brother to Vālījanārddana of Satyapura', by Mahāṃgopāla, son of Mahāṃkesava, of a Gauda family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of vernacular glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks x and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनां च नदीनां च मृगिणां च  
स्वधारिणां ' विद्यासा<sup>उ</sup>नापगतव्यः ' स्त्रीषु<sup>उ</sup>राजकुल<sup>उ</sup>षु च ' ४४; 9, 30 सत्त्वामतत; 10, 11  
तु।ए  
व्याहृतप्रावशस्तत्रविश्वस्व।

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.'

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

**N** = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

**Ψ** = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

**Ψ** is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of **Ψ** show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book,  $4\frac{1}{2}$  lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

**Ψ** seems to be our oldest MS. of Pūrṇabhadra's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)

and L<sup>1</sup> was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which च has in it, are very old ones.<sup>1</sup> This old form of च, as it appears in Bühler's Palæographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp. our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one. Cp. also the form of ज्ञि in our Table II, No. 12, l. 2a and that of ञ् in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

**P** = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āṣāḍha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

**L<sup>1</sup>** = Leipzig University Library A. 404. Incomplete. Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *śaṇāma*° &c. 2, 5 to *śarva te* (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūrkhaḥ* (67, 11) and *sthitaratī* (74, 17). I only occasionally refer to this MS. in my variants.

**Pr** is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ प्र १०. On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

**M** = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

<sup>1</sup> In one case this form of च also occurs in Pr, which has flowed from Ψ.

▲ = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A<sup>1</sup> and A<sup>2</sup>). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *baliyāṣū* 1 *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A<sup>2</sup> is more correct than A<sup>1</sup>; but the former shares with the latter the mistakes *pranāḍhi*<sup>o</sup> 177, 12, *tanna* for *tatra* 13, *aparaṇ* *kiryā*<sup>o</sup> 15. Hence it is certain that A<sup>2</sup> copied from the same original as A<sup>1</sup>. A<sup>2</sup> leaves blank squares in the middles of the pages.

<sup>1</sup> Dharma Vijaya Sūri corrects this to *-jinakuśala-*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A<sup>1</sup> was one *Śivasundara*, who completed his work in *saṃvat* 1574 *āso radi 9 sukre*.

**Bh** = Deco. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.<sup>1</sup> Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *saṃvat* 1442 *varṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

**Φ** = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *saṃvat* 1661.

## § 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the Ψ-class, belong the MSS. Ψ, P, L<sup>1</sup>, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūrṇabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL<sup>1</sup>PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L<sup>1</sup> *indirectly*), evidently

<sup>1</sup> Comprising our text, p. 244, 10 *yadi* (incl.) to 260, 2 *duṣṭajā* (incl.).



shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādarsa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlapraṭi* (i.e. *mūla-pratīpi*); see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10, 12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12, 13; 101, 11; 123, 17; 125, 18, 19;<sup>1</sup> 184, 5; 186, 9; 208, 2; 266, 2, 22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been immediately copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts PL<sup>1</sup>, Pr, p, and M go back to Ψ.

That p goes back to Ψ may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L<sup>1</sup> go back to Ψ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 18, 23; 180, 14, 25; 181, 6; 183, 11, 20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4, 14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 23; 275, 9; 284, 9.

Besides P and L<sup>1</sup> have a considerable number of corruptions in common.

- Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15, 16, 21; 41, 7, 11; 43, 1; 58, 1; 59, 9; 60, 9, 14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 28; 99, 22; 102, 19; 104, 20; 106, 2, 4; 109, 25; 114, 9; 115, 2; 116, 8; 128, 4; 130, 22, 29; 131, 21; 132, 2, 6, 7, 14; 143, 11, 22; 155, 29; 157, 8; 160, 8; 167, 19; 168, 3; 169, 2, 8, 10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4, 12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13, 14; 186, 5, 19; 188, 6; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7, 11; 203, 13; 214, 10, 23; 216, 1, 10; 219, 2.

P cannot have flowed from L<sup>1</sup>, as P neither has L<sup>1</sup>'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L<sup>1</sup>. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

<sup>1</sup> The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L<sup>1</sup> cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 28; 169, 7.17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L<sup>1</sup> go back to some third MS. which has flowed from Ψ. Cp. also 24, 4; 190, 10.

2. Pr goes back to Ψ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16.19; 164, 5.28.33; 167, 21; 169, 17, 170, 10, 171, 7; 180, 25; 184, 9; 187, 18; 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 93, 9; 101, 10; 147, 20; 152, 8; 159, 16, 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 28, 284, 9.

#### § 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5; 107, 25; 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

#### Blunders common to AbhΨ.

6, 31.33; 9, 3.26; 10, 2; 11, 14.23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12.16; 33<sup>2</sup>, 21(!); 34, 4; 35, 18; 37, 8; 42, 8; 43, 4.14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1.5; 56, 3.4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3.14; 69, 3.4.6; 71, 10.33; 74, 8; 76, 12; 83, 2.6; 87, 16; 89, 15; 90, 17; 91, 6.7; 92, 1; 93, 7.9; 95, 11; 96, 10; 97, 13; 99, 5.6.11; 102, 10; 116, 13.17; 119, 21; 121, 5.7; 123, 12.15; 125, 1.30; 126, 15; 130, 4.23; 131, 2; 132, 16.27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 13; 158, 16; 161, 2.13; 164, 10; 168, 27; 170, 18.20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13.14; 197, 3; 198, 9; 211, 6.21; 215, 23; 216, 1; 218, 2.12; 220, 17; 223, 3; 226, 15; 235, 16.24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13.19; 278, 9.10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 131, 2 (the *copyist* corrects here); 131, 19.26; 132, 28; 134, 1; 135, 21; 138, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 21; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in many cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 16; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 173, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

#### Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A<sup>1</sup> and A<sup>2</sup> copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A<sup>2</sup> on fol. 109 a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The *first* column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;<sup>1</sup> and Mr. F. W. Thomas in like manner obliged me by collating the originals of DEF.<sup>2</sup> To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.<sup>3</sup> The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The second column contains the text of A, the third one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The fourth column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the footnotes under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jivānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhtlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the Vikramacarita.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does not belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,<sup>4</sup> and in Kosegarten's MS. G, i.e. in Anantabhaṭṭa's Kathāmṛtanidhi, which is an abbreviation of the *textus simplicior*.<sup>5</sup> Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrṇabhadra's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,<sup>6</sup> and the order of the stories in E disagrees with that of all the other recensions.<sup>7</sup>

<sup>1</sup> These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1810), C = No. 336 (written A. D. 1800).

<sup>2</sup> These MSS. belong to the India Office Library; D = I. O. 2790 (F. 4085), E = I. O. 1812 (F. 4086), F = I. O. 2319 (E. 4087).

<sup>3</sup> Cp. Kosegarten's Praefatio, pp. iv and vi. <sup>4</sup> As to this edition see above, p. 14.

<sup>5</sup> See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sächs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

<sup>6</sup> ZDMG. lvi, p. 317.

<sup>7</sup> ZDMG. lvi, p. 326. Above, p. 17.

Our text, 204, 13 ff., with complete variants of bhṣ; BCDEFK.

एवं विलस्य बह्वयः ।  
छपणं मृगदुःखिता ।  
पतिव्रता सुसन्दीप्तं ।  
तमेवापि विवेश सा ॥ १६१ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

एवं विलस्य बह्वयः ।  
छपणं मृगदुःखिता ।  
पतिव्रता सुसन्दीप्तं ।  
तमेवापि विवेश सा ॥ ६४ ॥  
Pāda a corrected by cop. to :  
तपोऽपि प्रविश सा ॥ ६४ ॥

Koesgarten's text, p. 180, with complete variants of editions of Vidyāsāgara and Parab.

एवं विलस्य बह्वयः ।  
बलादुद्धरते विजात ।  
तथा स्त्री पतिमुग्र्युत्थ  
स्वर्गलोकं महीयते ॥ ९८ ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

तपस्येयं ततो वर्ष- ।  
शते द्वे पचिषी तु सा ।  
व्याख्यमार्गं रता धर्म्म- ।  
पालयन्ती दयामयं ॥ ६५ ॥

Marg. addition by copist.

युते मर्त्तरे च नारी  
समारोहेषु ताशनं ।  
साऽहं हन्ति समाचारा  
स्वर्गलोकं महीयते ॥ ९९ ॥

ततो दिव्याम्बरधरा ।  
दिव्याभरणभूषिता ।

ततो दिव्याम्बरधरा  
दिव्याभरणभूषिता ।

मातृकं पेटुकं चैव  
यच्च चैव प्रदीयते ।

161. E om. a b ॥ a B एव ॥ o D  
पतिव्रतायु सं ॥ o a E पति-  
व्रतत्वा अदीप्तं प्रविश  
ऊतासनं (= MBh. xii. 1489  
पतिव्रता संप्रदीप्तं प्रविश  
ऊताशनम्) ॥

64 d. Schmidt, adopting the correction of a, transl.: 'sprang sie in das hellbrennende Opferfeuer' ॥

65. Schmidt om. this stanza ॥

98. Böhtlingk, Ind. Spr., refers to Vikramac. 283, Hit. iii. 30 Schl., 31 Johns. (= 29 Pet.). a read व्यासं ॥ o read उग्र्युत्थ ॥

99. Böhtlingk refers to Manu v. 160, Śārng. Paddh. Sadācāra 10, Vikramac. 279. o read साचं हन्ति सदा-चारा ॥

भर्तारं सा विमानखं ।  
ददर्श च कपोतिका ॥ १६२ ॥

• सोऽपि दिव्यतनुर्भूत्वा ।  
यथार्थमिदमब्रवीत् ।  
अहो ममानुगच्छत्वा ।

छतं साधु मुनि लया ॥ १६३ ॥

162. a E अथ for ततो ॥ • D म०  
तं विमानखा, E म० च  
विमानखं ॥ After 162 a,  
E ins. तच्च विचांगदधरं  
भर्ता सान्व (or स्त्व०) प-  
द्यत (from MBh. xii. 148.  
10: ततश्चिवाङ्गदधरं भ-  
र्तारं सान्वपश्यत) ॥

163. b E भेतदुवाच ह for 2nd pāda ॥  
• DE सामनु० ॥ K गच्छत् ॥  
• C चातं, F चातं for छतं ॥  
After this stanza E ins.:  
मयमपि दुःखेन सुख-  
त्वंतमर्षितं ॥

भर्तारं सा विमानखं ।  
ददर्श खं कपोतिका ॥ १६५, ५ del. ॥

by cop.

सोऽपि दिव्यतनुर्भूत्वा ।  
यथार्थमिदमब्रवीत् ।  
अहो ममानुगच्छत्वा

by cop. to °या०

छतं साधु मुनि लया ॥ १६६, corr. ॥

by cop. to ६७

200. Bobtlingk refers to Vikra-  
mac. 281. a read पेतुलं ॥  
• read कुलचयं ॥

66 (corr. 67). Schmidt ममानु०,  
with the original text ॥

कुलचयं पुनालिषा  
भर्तारं यानुवहति ॥ २०० ॥

आत्तार्त्तं मुदिते हृष्टा  
प्रोषिते मलिना कृष्टा ॥  
मृते स्त्रीयेत या पत्नी

सा स्त्री स्त्रीया पतिव्रती ॥ २०१

201. Bobtlingk refers to Malli-  
nātha, who quotes this  
stanza on Kumārasambhava  
iv. 33. • read म्रियेत ॥

Our text, 204, 13 ff., with complete variants of bh v, BCDEFK.

तिस्रः कोव्योऽर्धकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यागुगच्छति ॥ १६४ ॥

\* Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

तिस्रः कोव्योऽर्धकोटी च ।  
यानि रोमाणि मानवे ।  
तावत्कालं वसेत्स्वर्गे ।  
भर्तारं यागुगच्छति ॥ ६७, corr.  
by cop. to ६८

या ऊलाऽपी खकं कायं ।  
जीवती दयिताऽनुगा  
भवेत्सा नरकं याया ।  
घोरं नारी न संशयः ॥ ६९ ॥  
सुतवेदादिशास्त्रेषु ।  
सम्यगेष विधिः स्मृतः ।

164. b B मानव, DE मानवे ॥

c B वसेत्, CF च सा for वसेत्; E: तावत्स्वर्गे ऽव्यो वासी ॥ Between this stanza and the prose 204, 21, E ins. the stanza printed in our fourth column.

E's interpolation between stanza 164 and p. 204, 21 of our text.

ब्रह्मघ्नो वा सुरायो वा  
ब्रह्मद्रोही भवेत् पतिः ।  
पुनात्यविधवा नारी  
तमादाय मृता तु या ॥ २०२

सगुणो निर्गुणो वापि  
धनाढ्यो निर्धनोपि वा ।  
प्रियो वा यदि वा द्वेष्यः  
स्त्रीणां भर्ता हि देवतं ॥ ३ ।

यावच्चामी मृते पत्न्यौ  
स्त्री मात्मानं प्रदाहयेत् ।

69. a Schmidt (reading याऊला): 'welche ihren Leib nicht im Feuer opfert' ॥ 186. c Vidyāsāgara the same blunder: तावत् कालं; Parab तावत्कालं ॥

b Schmidt (correcting: जीव-त्त्वदयितानुगा): 'dem Geliebten nicht nachfolgt, sondern am Leben bleibt.'  
c Schmidt यायाद् ॥

70. a Schmidt स्मृति° ॥

204. Böhlingk refers to Vikramac. 280.

याः कुयुरात्मनो हृत्वा ।

दुःखित्यस्ता भवे भवे ॥ ७० ॥

कपोतदेवः सुर्यास ।

प्रबहं सुखमन्वऽभूत् ।

साकं सीरं कपोतस्य ।

प्राक्पुच्छप्रभवं हि तत् ॥ ७१ ॥

कपोतदेवः सुर्यास-

प्रबहं सुखमन्वभूत् ।

सा खं सीरं कपोतस्य

प्राक्पुच्छप्रभवं हि तत् ॥ १८७ ॥

204. 21. एवं हर्षाविष्टां विमा-

नमारोष्य परिष्वज्य च सुखेन

तस्थी ।

204. 21. K omits this sentence ॥

B एवं हर्षाविष्ट

स तामकमारोष्य दिवि सुख-

मनुभवन् तस्थी ॥ ७ ॥

७. Schmitt (reading 'हृत्वा')  
'die Frauen, die sich selbst  
nicht opfern' ॥

71. Schmitt (reading 'सुर्यास')  
'Der Gott der Tauben genoss  
in der Nähe der Sonne Tag  
für Tag gemeinschaftlich ein  
Sonnenglück; das war die  
Folge der früheren frommen  
Athen des Täubers' ॥

187. Benfey 'सुर्यासं', *Vidvāṅg*  
*सूर्यासि*, Parab 'सूर्यासि' ॥

Parab: कपोतदेहवत्सा-  
सीत्. This pāda must  
have been composed by  
Parab himself. Benfey  
translates: 'Der Tauben-  
gott genoss täglich des Son-  
nenunterganges Lust, sie  
ihres Täubers Sonnenum-  
mel, als Folge früheren  
Verdienst's.' *Vidyāsāgara*  
*explan.* स कपोतदेवः

सूर्यासि मायं प्रबहं सुख-

मन्वभूत सुखं वुमुजे । सा

कपोती कपोतस्य शरी-

रवत् शरीरमुना आसी-

तावन्न मुच्यते सा हि  
स्त्रीशरीरात्कथंचन ४ ।

ततः स्वर्गं गतः पक्षी

भर्यया (:) सह संगतः ।

कर्मणा पुवितस्यच

रेमे च भर्यया (:) सह । ५ ।

205. = MBh. xii. 148, 12. Var.:

७ विमानवरमास्थितः ॥

८ रेमे स सह भार्यया ॥



Our text, 204, 13 ff., with complete variants of bhṣ, BCDEFK.

204. 22. सुखकोऽपि परमनिर्वेदं  
कृत्वा मरणाभिमुखो महद्वनं  
विवेश ।

तत्र दावानलं दृष्ट्वा ।

निविष्टो विरताशयः ।

निर्दग्धकल्पो भूत्वा ।

देववह्निं मोदते ॥ १६५ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

हर्षाविष्टस्तो व्याधो ।

विवेश स वनं घनं ।

प्राणिहिंसां परित्यज्य ।

बहुनिर्वेदवान् मुग्धं ॥ ७२ ॥

तत्र तपस्वत्वा तपो घोरं ।

शांतः स विरताशयः ।

निर्दग्धकल्पो भूत्वा

स्वर्गसौख्यमऽवाप्तवान् ॥ ७३ ॥

204, 22. E गत्वा for कृत्वा ॥ B

मरणाभिमुखि ; E उत्तरा-

भिमुखो हिमवत्पार्श्वं म० ॥

B महद्वनं ॥ E प्रविष्टा ॥

165. a B ततं K दानल, corr.

to दावानलः E दावाभिं  
(spoiling the metre) ॥

b D विवेश for निविष्टो ; E for  
this pada प्रविष्टो मृतञ्च ॥

c E ins. ततो before नि० K

कल्पो, corr. to कल्पो ॥

d K देववह्निवि, B देवदिवि,

F देववदिवि ॥

Kosegarten's text, p. 150, with complete variants of editions of Vidyāsagara and Parab.

हर्षाविष्टस्तो व्याधो

विवेश स वनं घनं

प्राणिहिंसां परित्यज्य

बहुनिर्वेदवान् मुग्धं ॥ १८८ ॥

तत्र दावानलं दृष्ट्वा

विवेश विरताशयः ।

निर्दग्धकल्पो भूत्वा

स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

दिति शेषः तत् तयोरी-

दृग्दृष्ट्येति मावः प्रा-

कृत्यप्रभव हि प्राक्तनपुष्प-

फलमिव ॥ *Lanceur* (p.

239): 'Le dion pigeon

jouit tous les jours du

plaisir du coucher du

soleil, et sa femelle du ciel

solaire du pigeon : cela

fut la consequence de leur

mérite antérieur.' Italo

Pizzi (p 158) simply omits

the whole stanza, without

indicating this omission in

any way.

188. b Parab च for स ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

ततः सा मर्तुपरमा

सूयमानासुरोग्णीः ।

क्रीडते यतिना सार्द्धं

यावद्विद्राचतुर्दश ॥ ६ ॥

6. b read सूय०. This stanza

seems to be an imitation

of MBh. xii. 149, 13, where

it is said of the *fowler*:

ततः स्वर्गस्थमात्मानमपश्य-

द्विगतज्वरः । यच्चगन्धर्वसि-

जानां मध्ये आवत्तमिन्द्र-

वत् ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A<sup>2</sup>. But in doing so they were not consistent. Kosegarten omits A<sup>2</sup>'s stanzas 69 and 70, and both scholars omit A<sup>2</sup>'s (first) stanza 65. It will be seen that no other MS. than A<sup>2</sup> has A<sup>2</sup>'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A<sup>2</sup>, and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A<sup>2</sup> if they had been aware of the true nature of A<sup>2</sup>'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A<sup>2</sup> copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as याया for यायात् in 69 c, क्षुत° for क्षुति° in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता शयः *within* the line. The sign ॥ is a hyphen, which in Nāgari MSS. frequently occurs *at the end* of the lines, and which A<sup>2</sup> copied without reflecting. Moreover, we shall see that A<sup>2</sup>'s stanzas 69 and 70 are inserted in a *wrong place*.

The author of A<sup>2</sup>'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A<sup>2</sup> is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',<sup>1</sup>

<sup>1</sup> Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrṇabhadra's forest-conflagration. As he does not think his correction of 64 a to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65 c he points out the *न्यायमार्ग*, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is *दयामय*. The consequence of the female dove's penance is that she beholds her husband in the *विमान*. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A<sup>2</sup> adds his stanzas 69 and 70. No doubt the copyist A<sup>2</sup> inserted them in a wrong place; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sati* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrṇabhadra's source, viz. of the Mahābhārata version<sup>1</sup>—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's *सूर्यास* in a, and *सा खं* in c, and Schmidt's *सूर्यासि* are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two paṇḍits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A<sup>2</sup>. For *कपोतदेव*: is nothing else than a clerical error for *कपोतदेवा*, an expression formed after the analogy of the very frequent word *पतिदेवा*, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. *सूर्यास* is quite right (*सुरी आस*), and so is

<sup>1</sup> In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrṇabhadra gives an abbreviation stands at book xii. 143, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1–7 incl. The stanza 165 corresponds to 149, 8. 11. 12. 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5482–5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साक्षं, which the interpolator construes with the genitive कपोतस्य. सीर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is: 'Having regarded the male dove as her *god*, she became a *goddess*, and day by day enjoyed *godly* (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A<sup>2</sup> is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b. the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्वि मोदते, as the other MSS. read, corresponds MBh. xii. 149, 13: ततः स्वर्गस्वमात्मानमपश्चद्विगतज्वरः । यच्चगन्धर्वसिद्धानां मध्ये धावन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to the *same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of *Pūrṇabhadra's* books III and IV respectively, i. e. of the *textus ornatior*, he follows in our passage in some places one single MS. (A), though *all* his other MSS. agree *against* A, and though the purport of the *Mahābhārata* version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatior*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey.<sup>1</sup> The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāshināth Pāṇḍurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these paṇḍits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

<sup>1</sup> Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A<sup>2</sup>. But the text of A<sup>1</sup> is not more trustworthy. At 211, 21, for instance, A<sup>1</sup> shows foolish alterations. The point of the story Pūrṇ. III. xii (Śār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i. e. the cohabitation with her **उपपत्ति**. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the *textus simplicior* evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text<sup>1</sup>. In his version, the faithless wife tells the adulterer that Caṇḍikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुत्रेण सह एकस्मिन् शयनीये समाश्वासिङ्गनं करोषि तत्तव मर्तुः सक्त(सक्त?) अपमृत्युसंस्थं संचरति। भर्ता पुनरन्यद्वर्षशतं जीवति। Bühler, p. 19. 12 has the same wording, except क्यने, मर्तुसक्तोपमृत्युसं, स्वज्ञता, and अन्यद्वर्षशतद्वयं. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आशिङ्गनं, A<sup>1</sup> has अयोनिनिङ्गसर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtsteile berühren'). I am at a loss to say how the interpolator imagined an अयोनिनिङ्गसर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the *textus simplicior*, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

<sup>1</sup> Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.

MSS. (तदेह्यालिंग्य मां । एवमुक्त्वा तामालिङ्ग्य स्तंभे कृत्वा तमेव देवदत्तमुवाच ; Bühler's text ins. स before स्तंभे, om. एव after तम्, and ins. अय् after देवदत्तम्). But .A<sup>1</sup>, in consequence of his first alteration of the text (अयोनिं नि०), alters again, continuing after आलिंगः स्वं स्वभर्तृभक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिकते ऽस्यमृत्युविनाशार्थं च स्वमेवं कृतवती । तामेवमुक्त्वा । सस्नेहमालिङ्गितवान् । स्वस्तंभे तामारोप्य । नृत्यं विधाय तं देवदत्तमुवाच, &c., l. 8 (Schmidt, p. 232: "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärsdu-besser,' &c.).

And again the conclusion of our tale is awkwardly amplified in A<sup>1</sup>, which for नृत्यन् to बभ्राम (212, 11) reads: नृत्यं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । खयाऽपि मथ्यपकृतमित्याद्युक्त्वा । स्तंभादुत्तारितः ॥ सकलस्वजनां<sup>2</sup> अथे तयोद्भयोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यच्च यच्च स्वजनगृहद्वारादिषु स च बभ्राम । तच्च तच्च । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: 'und nachdem er darauf umher getanz't war, sagte er: "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u.s.w. kam, da pries er auch deren Tugenden').<sup>3</sup> I need scarcely add, that here too the *textus simplicior* confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छन्देन नृत्यन्सकलस्वजनगृहद्वारेषु बभ्रामः (1); Bühler (19, 24): ततश्च तूर्यध्वनिच्छन्देन नृत्यन्सकलगृहद्वारेषु बभ्राम ।

Cp. also A<sup>2</sup>'s interpolation 122, 8, and the transpositions in A<sup>1</sup> 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A<sup>1</sup>A<sup>2</sup> can be *proved*, by the testimony of the sources, i.e. the *textus simplicior* and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing *quite* sure is that A is the copy

<sup>1</sup> Read ऽप०. The same mistake in A<sup>1</sup>, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

<sup>2</sup> Read \*स्वजनानां ।

<sup>3</sup> Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 131, 23 inclusive, and for the praśasti. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

### § 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *āharamātrārthi* down to the end of book III. The *kāthāmukha* and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *na vulrān* inclusive to p. 3, 25. The text between *dhurvodhāran* and *āharamātrārthi* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *āharamātrārthi* has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS.  $\Phi$ , on the contrary, contains a text of the  $\sigma$ -class of the textus simplicior.

**Discussion illustrated by text of Tale V, v, Ass as singer.**

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class:

$\left. \begin{array}{l} \text{H} \\ \text{I} \end{array} \right\} \text{the Hamburg MSS.}$

Textus simplicior,  $\sigma$ -class:

$\sigma$  = Decc. Coll., Peterson's Fifth Report, No. 356.

s = Decc. Coll. i. 17.

B = Bühler's edition.

pr = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrṇabhadra's recension:

bh $\Psi$ A, the MSS. just mentioned.

Mixed recensions:

$\left. \begin{array}{l} \text{Bh} \\ \Phi \end{array} \right\} \text{the MSS. just mentioned.}$

$\Pi^1$  = Decc. Coll., Bhandarkar, Report 1894, No. 371.

$\Pi^2$  = Decc. Coll., Peterson, Report V, No. 355.

•  $\Pi^3$  = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the  $\sigma$ -class MSS. of the textus simplicior, and those of  $\Phi$  are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the  $\sigma$ -class.

The cases in which Bh agrees with H I against bh $\Psi$  are set in *italics* in the text; the cases in which bh $\Psi$  agree with the  $\sigma$ -class against H I Bh are set in *fat italics* in the variants.



Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

**270, 17** 'sādhu, mātula, gītena!' vārito na mayā sthitaḥ.

**18** 'āpūrvo 'yaṃ maṇir baddhaḥ: samprīptaṃ gītalakṣaṇam.'

**19** cakradhara āha: 'katham etat?' so 'bravit:

**21** asti kasmimścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svecchayā paryaṭati.

#### Variants of h̥s pr B Φ.

**270, 17** Φ gī, om. tena || h̥s pr B mayā proktīpi na sthitaḥ, Φ mayāty ukto na sthitaḥ || **18** pr bāmūhaḥ || Φ samprāpta || **19** σ suvarṇasiddhir abravīt || **21** pr B om. asti || Φ ullhamo; σ ulldhatamāma | gardabhaḥ; Φ rāsabhaḥ for gardabhaḥ || After gardabhaḥ h̥s Φ pr B ins. prativasati sma || h̥ pr B om. ca || σ om. divā; s daiva, h̥ Φ B sādāiva, pr samdaiva for divā || **22** h̥s Φ pr B karma for bhārodvahanam || After paryaṭati pr ins. tata, B tataḥ; then h̥s Φ pr B ins. pratyūse (Φ pratyūsam, h̥s Φ add. vāṃdhanabhayāt, pr bāmūhanabhayāt, B bāmūhanabhayāt) svayam eva, then σ bāmūhanasthāne samāśrayati, h̥s gṛhaṃ yā, h̥ adds ti, Φ rajakagrhe yūti, pr B rajakagrham āyāt; then h̥s Φ pr B rajakōpi tam (h̥ pr B tatus tam, s tatus tvam na for tam) bāmūhane, σ niyukte, s yunaktiḥ, Φ na yunakte, h̥ na yukti, pr °na niyuktiḥ, B °na niyunakti || **271, 1** h̥s Φ pr B atha for athānyadā || σ om. tasya; s tasmin || h̥s Φ om. rātrau || σ Φ pr B om. kṣetre; h̥s kṣetrāṇi || After paryaṭataḥ Φ ins. kṣetre, pr kṣetrāṇi satrau (read rātrau), B kṣetrāṇi || h̥s om. kadācin || h̥s Φ pr B saha for sārīdham || h̥s Φ pr B samjātū for babhūva || **2** σ sa ulldhato, h̥s Φ sa ca pīvaro, pr B sa ca pīvaratvāt (B °tvād) for tau ca || h̥s pr vṛttī°; Φ vāḍitamyam || Φ om. karkatīkākṣetreṣu praviśya; h̥s pr B karkatīkākṣetre (pr °kṣotra for °kṣetre; pr B add. śṛgālasahitaḥ) praviśati; then Φ ins. karkatīkābhakṣyaṇam karoti | pratyūse sthugraṃ thāti | tathā śṛgālaḥ ca; σ ins.: tasya ca prajato lagnaḥ | śṛgālaḥ praviśati; h̥s ins.: tathā śṛgālaḥ; h̥ adds ca; then h̥s evaṃ (s etadaśai for evam; h̥ adds tau) dvāv api rātrau (h̥s yathecchayā for rātrau) karkatīkābhakṣyaṇam kṛtvā pra° svasthānam vrajulaḥ; pr B ins.: evaṃ tau yadecchayā virbhaṭīkūbhakṣyaṇam (B ca° for vi°) kṛtvā pratyaham pratyūse svasthānam vrajataḥ; Φ om. this sentence || **3** Φ atha kadācin madoddhetena rāsabham tena kṣetramadhyasthitena śṛgālam abhilitam; h̥s atha kadācit tena (h̥ adds saha) madoddhetena (h̥ madoddhata) rāsabhenābhilitam | s adds kṣetramadhye, h̥ adds kṣetramadhye after bhūgnisuta (sic!); pr B atha kadācit tena madoddhatena rāsabhena kṣetramadhyasthitenu śṛgālo 'bhilitaḥ; σ atha kadācit tenābhilitam || **5** pr paśya ॥ B paśya paśya || Φ paśyat || ativatīrṇmalā rajanī, s paśyēyam nirmmalā rajanī, h̥ paśya-yam nirmmalarajanī, σ paśyātām nirmalām rajanīm || Before tat, s ins. sa āha || **6** Φ kariṣyāmīti || h̥s Φ pr B ins. kathaya before katamena || s tamenana, Φ kena for katamena || σ ins. gītam before karomi || h̥s karomīti || σ śṛgāla for sa || σ ins. bho after āha || σ māmaka, s tana for māmā || h̥ alam for māmā || s ki for kim; h̥s om. kim ||

271, 1 athānyadā tasya rātrau kṣetreṣu paryatataḥ kadācic chṛgūlena  
sārdhaṃ maitri babbūva. 2 tau ca vṛtibhaṅgaṃ kṛtvā karkatīkākṣetreṣu  
praviśya tatphalgaḥbhakṣaṇaṃ 3 svecchayā kṛtvā pratyūṣe yalhāsthānaṃ  
vrajataḥ. atha kadācīt kṣetrama<sup>4</sup>dhyasthitena tena cōddhatarūsabhena  
śrgālo 'bhihitaḥ: 'bho bhaginīsuta, 5 paśya! atīvanirmalā rajanī. tad  
ahaṃ gītaṃ kariṣyāmi. tat 6 katamena rāgeṇa karomi?' sa āha: 'māma, kim

Variants of HIBh, bhΨΠ'Π'Π'A.

270, 18 A baddhā ||

22 Π'Π'Π' rajakasya grhe ||

bh bhārodvāhanaṃ || H rādrau ||

271, 1 Π'Π'Π' tathānyadā ||

2 ΠIbhΨ vṛttibhaṅgaṃ, A vṛtti|bhaṅgaṃ, Π'Π'Π' varttibhaṅgaṃ || H karka  
[new line] kākṣetreṣu, I karkkeṭīkā° || A tatphulaṇi bhakṣaṇaṃ ||

3 bhΨΠ'Π'Π'A svasthānaṃ || Π'Π' kṣetramadhye sthitena ||

4 bhΨΠ'Π'Π'A om. tena || bhΨ madoddhatarūsabhena, A madoddhatarābhā-  
bhena, Π'Π' mahoddhatarūsabhena, Π' mahodatarūsabhena ||

A bhq bhaginīsutā | paśyātīvaṃnirmalurajanī ||

6 HI kariṣyāmi || HI katamena || ΨΠ'Π'Π'A prāha ||

anenānarthapracāḥ lanena? yataś cauryakarmapravṛttā vāyam. caurajā-  
rair nibhṛtaiḥ eva 8 sthātavyam', iti. uktaṃ ca :

9 kāsi vivarjayec cauryaṃ, nidrāluś carmacaurikām,

10 jihvālaulyaṃ ca rogādhyo, jivitum ye 'tra vāñchati.

11 tathā 'tvadiyagītaṃ śaṅkhaśabdānuvādi, na madhuram', iti dūrād

#### Variants of hṛsprBΦ.

s anenānarthapralāpitenā, Φ anenānarthē pralāpenā, σ anenānarthacālanelam, h vṛthā-  
pralāpitenā; prB anena, then pr vṛthārthapralāpitenā, B vṛthārthapracāla-  
nena || 7 Φ caurakarmmapravṛttā, s caurakarmmaprakṛtā, σ cauryakarmmapra-  
vṛttaiḥ, prB caurakarmmapravṛttā || prB āvām for vāyam; σ om. vāyam || Φ ins.  
tan, h s tam after vāyam || h s sΦprB transp.: ne° (h nibhṛtaiḥ, pr nivṛttaiḥ; prB  
add ca) cau°; Φ caurai, h caurair jārāḥ || prB atra for eva || h s sΦ om. eva ||  
8 h s sΦ stheyam || prB om. iti || h s ins. nayāḥ, s nayā after iti || pr om. uktaṃ  
ca || h s ins. yataḥ after uktaṃ ca || 9 σ kāsam, s prakāśam, Φ hāsyam, pr koṣi,  
B kāśi || s varjjayaś || Φ caurya, σ cauro || First pāda in h: caurānām varjjayet  
kāśam || Φ nidrāluś || s carmmacorakāḥ, B sa ca caurikām || 10 Φ jihvā-  
lolyam || σ rogārto; pr rujākṛnto, B rujākṛnto for ca rogādhyo || σΦprB jivitam,  
s jivamtam || 11 h s sΦprB nparam, Φ param for tathā || σ sΦprB tvadiyam;  
Φ om. gītam || prB om. śaṅkhaśabdānuvādi; Φ śaṅkhaśabdānukūri, s śaṅkhaśabdā-  
nukāram, h śaṅkhaśabdānukāram; σ kaṭhoram for śaṅkhaśabdānuvādi || h s s om.  
na madhuram; ΦprB na madhurasvaram; prB add śaṅkhaśabdānukāram ||  
h s sΦprB om. iti || Φ ins. ca after api || 12 σ sΦhprB śrūyate for śrutvāṅhāya ||  
sΦprB ins. tad atra, h s tatra before kṣetra°; then σ kṣetrarakṣakāḥ puruṣaḥ  
prasuptas tiṣṭati, h s kṣetre rakṣapuruṣaḥ (s rakṣā°) suptas ti°, prB kṣetre rakṣapuruṣaḥ  
suptā | samti (B suptāḥ santi), Φ kṣetrapālāḥ puruṣaḥ prasuptās tiṣṭanti; then σ sa,  
prB ta, Φ te ca; then h s sΦ samutthāya, prB utthāya; then σ samadhanam,  
h vadharavulhanam, Φ baṃdham | badham vā, s vaṃda vā, prB vadham baṃ-  
dham vā; then h s sΦ vdhāsyati, prB karisyamti || 13 σ tām for tāvan ||  
σ s amṛtakalpā, h amṛtakalpās, Φpr amṛtamayās, B amṛtamayis; then σ karakatī,  
h cirbhidyāḥ, s cirbhadyāḥ, Φ cirbhīṭikāḥ, pr cirbhatya, B cirbhaṭiḥ || h s sΦprB om.  
nibhṛtaiḥ; then σ aryāpāro bhava, h mā aryāpāraparo bhava, s mdyāpāro bhāva,  
prB mā tvam aryāpāraparo bhava, Φ vyāpāraparo bhavān || σ om. tac chrutvā ||  
σ gardabhāḥ, Φ rūsabha, h s sa || h sΦprB āha || s aho for bho; then h na, σΦprB  
'na tvam, s tvam na; then h s sΦB velsi, pr celsi, then h s sΦ vanāśrayatvād; then  
14 sΦprB gītarasam, σ gītasukham; then B vanāśrayatvāt, pr vināśrayatvāt ||  
σ om. te° blu° u° ca || sΦprB tenaitad, h tenaitvam, sΦprBh bravīṣi | uktaṃ; then  
h s sΦ ca, Φ caḥ; then sΦ yataḥ || 15 σ om. this and the following line ||  
pr śaratyotnāhale || pr dūra, Φ dūre || 16 h sΦprB jāyate for viṣati ||  
h sΦprB karṇe, B karṇe || prB gītajhaṃkārajā, h gītajhaṃkārayā, s gītasamkārajā,  
Φ gītādhyamkārajā ||

api 12 śrutvōtthāya kṣetrarakṣṣū 'bandha ! bandh ! 'āvaṃ vidhāsyanti. tad bhakṣaya 13 tāvan nibhṛtaḥ ! ' tac chrutvā rāsabhaḥ prāha : 'bhoḥ ! vanā-śrayatvād 14 gītarasaṃ na vetṣi ; tenaitad bhaṇasi. uktaṃ ca :

15 śarajjyotsnāhate dūraṃ tamasi, priyasamnidhau,

16 dhanyānāṃ viṣati śrotre gītasamkārājā sudhā.'

Variants of H I Bh, bh Ψ Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> A.

Bh °pracālenena ; Π<sup>1</sup> anenārthapralapane, corr. to anena vyartha°, which is the reading of Π<sup>2</sup> ; Π<sup>3</sup> anena vyarthapralapitena ||

7 H I (not Bh) °pravṛtyā, Π<sup>3</sup> °pravṛito, bh °pravṛddhā || Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> caurajātair || H I bh nirbhṛtāḥ ||

9 H I Ψ A kāṣi || Bh cauraṃ for cauryam || Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> °corikāṃ ||

10 A rogādhye || Ψ Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> jīvitam ||

11 bh Ψ tadā || bh tvadīyagataṃ, Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> tvadīyaṃ gītaṃ || A śamkhaṇvādā-nuvādi, bh Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> śamkhanūdānuvādi, Ψ śamkhanānūdānādi, corr. to śamkhanā-nunādādi || H I Bh Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> naṃ for na || A aya for api ||

12 A kṣetrarajyāṣā, Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> kṣetrarakṣakāḥ puruṣā, Bh bh Ψ kṣetrarakṣāpuruṣā || bh Ψ A bampdham vadham ca vi°, Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> vadham vaṃdham ca vi° ||

13 bh Ψ A āha ||

14 Bh gītaṃ rāsaṃ || bh Ψ A ins. tvam, Π<sup>1</sup> Π<sup>2</sup> ta tvam, Π<sup>3</sup> tat tvam before gīta° || bh Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> ins. na between tvam and gīta°, om. na before vetṣi || Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> jñāsi for vetṣi || Bh na vedmi || bh Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> vṛaviṣi, Ψ bravīṣi, A bavīṣi || 15 H I śara-ijyotsnāhate, Bh śaratjyotsnāhate, Ψ śaratjyotsnāhate, Π<sup>1</sup> kṣa[corr. from kṣā]raye[ye deleted]jyo[jyo corr. from some other akṣara]tmāhate, Π<sup>3</sup> kṣārajyotsnāhate, Π<sup>2</sup> drārajyāyotsnāhate || A pūraṃ, Π<sup>2</sup> dūre || Π<sup>1</sup> Π<sup>2</sup> priyaṃsannidhau || 16 bh śrote, corr. from śrotre || bh A Π<sup>1</sup> Π<sup>2</sup> Π<sup>3</sup> gītajhamkārājā ; Ψ gītajhāmākārājā, jhām being very similar to śam ; hence I' gītaśamkārājā ||

**17** śrgāla āha: 'māma, asty otat. param kathoram unnadasi. tat **18** kim tona svārthabhrāṣṣinā?' rāsabha āha: 'dhig mūrka! kim **19** ahaṃ gītaṃ na jānāmi? tac chrūyatām, tasya bhedaḥ: tad yathā:

**20** sapta svarās, trayo grāmāḥ, mūrchanās tv ekaviṃśatiḥ,

**21** tānās tv ekonapañcāśat, tisro mātṛā, layās trayāḥ ||

**22** sthānatrayaṃ yatinām ca, śaḍ bhedaś ca, rasā nava,

**23** varṇāḥ śaṭ, trimśat bhāṣās, catvāriṃśat tataḥ smṛtāḥ ||

Variants of h̥sprBΦ.

**17** h māna, σ māmaka || Φ asyāitat || σ param na vetsyi tvam kevalam anudīśate kim tona, &c.; s param na vetsyi gītaṃ | tac chrūyatām, &c.; Φ param gītaḥ kām annaṭasi ta kim, &c.; h param na vetsyi gīta tvam kevalam unnadasi | tat kim, &c.; prB param na vetsyi tvam gītaṃ | kevalam unnadasi || tat kim, &c. || **18** σΦh svārthabhrāṣṣena, prB svārthabhrāṣṣakena; σ adds kim || h sōravūt || σ gardabha; Φ rāsabhaḥ || Φ om. āha || B dhig twice || Φ jānāsi || **19** hσΦprB om. gītaṃ after ahaṃ, inserting it after jānāmi || Φ tarhi for tac || h bhedaḥ || hσs om. tad yathā; prB tad yathā tasya bhedaṃ śṛṇu (B °ñ chr°) || **20** σprB mūrchanās caiki° || h°vīmśati || **21** σs tānā ekona°, h tānāny ekonapañcāśa, pr tānā tv ekonā° || σ tisras tūlā for tisro mātṛā || σ layas || In Φ the fourth pāda runs thus: ity eta śrutimanūdalamm; in prB ity etat svaramanūdalamm || **22** σ yaḥṇūm || Φ (transp.) ca jātinām || s om. ca || Second pāda in σ: śaṭ kāryāni rasāḥ ca śaṭ, pr śaḍgasya, then one akṣara left free, then sa rasā niva; B śaḍ āsyāni rasā navā; hσ śaṭsasyāni (s ins. ca) rasāni ca; Φ śaṭsavidā rasā navā || **23** s varṇa, Φ varṇā, B (not pr) rūgāḥ for varṇāḥ || hσsΦprB trimśatir || σΦ bhāṣā, σ bhāṣāḥ, B (not pr) bhāṣās || Fourth pāda in σ: śaṭcatvāriṃśatiḥ smṛtāḥ, hσpr dvicatvāriṃśati (pr adds ḥ) smṛtāḥ (h om. ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ dvicatvāriṃśatis tathā | mātṛā || **272, 1** h pañcāsītyadhike; Φ pañcasītyadhikam || σ caṭvad || Second pāda in hσprB: gītāṃgūnām śataṃ smṛtaṃ, s gītāṃgam śatatam smṛtaṃ, Φ gītaṃ || nūgūnām śataṃ || (om. smṛtaṃ) || After line 1 σΦprB insert a half śloka; first pāda σhΦprB: svayam eva purā proktaṃ (h śāstre for proktaṃ); second pāda: σ svayam eva śruteḥ priyam, Φ Bharatena śruteḥ śriyam, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vekaṃ ca śruteḥ param || **2** s B om. this line || h gītāṃgūḥ saha saṃvṛtaṃ || σΦpr vṛtaṃ || **2a** B om. this line || hσsΦpr kurṇe || h saradī || **3** Φ nānya-jūtapriyam loke || s param for priyam || σ śasyate, h durlabhaṃ, for dr̥śyate || **4** σ śuṣkasmāyurasāśvādās, hσB śuṣkasmāyurasarāhlādāt (h su°, and °mea° f̥r°va°), pr śuṣkasmāyurā svarāhlādāt, Φ śuṣkasmāchurādāhlādāt || Fourth pāda in σ: tyakta ākṣeṇa Rā°, pr tyaktas Tryakṣeṇa Rā°, B Tryakṣaṃ jagrāha Rā°, s ya(or yu)ktas Tryakṣeṇa Rā°, h paktas Tryakṣeṇa Rūvaṇaḥ, Φ paktas Tyakṣeṇa Rāmanaḥ || **5** Φ tvām; hσs om. tvām; prB bhaginūsuta for tvam || prB vadān for vadasi || Φ manasāṃti for va° nī° || σΦprB om. ca || **6** σ māmaka, Φ mam || Φ mady for yady || σ om. tad ahaṃ || σΦprB ins. tēvad after ahaṃ || h dvārādeśasthaḥ, σ vṛttidvārāsthitaḥ, s vṛttedvārīdeśasthaḥ, pr vṛtter, B vṛter, prB dvārāsthitaḥ, Φ vūḍidvārāsthitaḥ || hσ kṣetram, prB kṣetrapam for kṣetrapālam ||

- 272, 1** pañcāsityadhikam hy etad gītānām ca śataṃ smṛtam,  
**2** suvarṇaracitaṃ śuddhaṃ gītāṅgaiḥ sakalair yutam ॥  
**2a** dhaṇyānām jāyate karnaiḥ viśeṣāc charadi sthite ॥  
**3** nānyad gītāt priyaṃ loke devānām api dṛśyate;  
**4** śuṣkasnāyurarūhlādāt Tryakṣaṃ jagāda Rāvaṇaḥ ॥  
**5** tat kathaṃ tvaṃ mām anabhijñāṃ vadasi, nivārayasi ca? ' śṛgāla **6** āha:  
 'māma, yady evaṃ, tad ahaṃ vṛttidāraṣṭhaḥ kṣetrapālāṃ **7** avalokayāmi;

Variants of IIIBh, bhΨΠ¹Π²Π³A.

- 17** Π¹Π²Π³ tat for asty etat ॥ Π¹Π²Π³ kathorasvaram nadasi ॥

- 18** Π¹Π²Π³ tenārthabhrāmśinā ॥

bhA dhig 2, Ψ dhig dhig ॥

- 20** HIBhΨA °vimsati ॥

- 21** bhΨA tñā ekona°, Π¹Π² tñās cēkona°, Π² tñās caikona°; Bh tv enako°  
 for tv ekona° ॥

**22** bhΨAΠ¹ ṣaḍ āsyāni for ṣaḍ bhedās ca (cp. the reading of s), corr. in Π¹ to  
 ṣaḍ jasyāna; Π² ṣaḍ jasya ca; Π³ ṣaḍ gasyāna ॥ HII bhedā ॥ Bh ṣaḍ ākārā rasā  
 nu | om. va ॥

**23** ΨΠ¹Π² trimṣatir, bhAΠ² viṃsatir ॥ bh bhāryās, A bhāvās ॥ Π¹Π²Π³  
 (om. tataḥ) smṛtā, Π¹ vudhaiḥ, Π²Π³ budhai ॥

**272, 1** HIBh °tyadhikām, in bh corr. by cop. to our reading; A °tyadhekam ॥  
 HII spatpat for hy etad ॥

- 2** bhΨΠ¹Π²Π³ vṛtaṃ, A dṛtaṃ for yutaṃ ॥

**2a** bhΨAΠ¹Π²Π³ om. this line ॥ Bh kurnṇe ॥ **3** bh gītadvāraṃ or gīta-  
 dvāraṃ for gītāt priyaṃ, corr. by cop. to gītukaraṃ; Ψ gītadvāraṃ, AΠ¹Π²Π³ gītā-  
 varaṃ ॥ **4** bhΨΠ¹Π²Π³ °snāyuravair Īśaṃ, A °snāyurāvivēśaṣaṃ ॥ Bh °ravā-  
 lhādāt ॥ **Fourth pāda** in bhΨAΠ¹Π²Π³: raruṃje Rāvaṇaḥ purā (Π¹Π² puraḥ) ॥

- 5** Bh om. tvaṃ ॥ Bh nivārayasi ॥

**6** bhΨAΠ¹Π²Π³ vṛttidvāraḍeṣaṣṭhaḥ, Bh vṛtipūraḍeṣaṣṭhaḥ (see the corrupt  
 reading of HII in the text) ॥

tvam punaḥ svecchayā gītaṁ kuru !' 8 tathā cānuṣṭhite gardabha utkan-  
dharo bhūtvā śabdāyitam ārabdhah. tataḥ 9 kṣetrarakṣakū rāsabhaśabdam  
śrutvā krodhād dantān dantaiḥ pi 10 dayanto lagudam uddiśya dhāvitaḥ.  
sametya ca tāvat tū 11 dītaḥ, yāvad bhūmiprṣṭhe patitaḥ. tataś ca sacchi-  
drolūkhalaṁ gale 12 baddhvā kṣetrapālāḥ suptāḥ. rāsabho 'pi jātisvabhā-  
vagatavedanaḥ 13 kṣaṇenābhyutthitaḥ. uktaṁ ca :

Variants of h s s pr B Φ.

7 h om. *svecchayā* || 8 h s s Φ pr B *tathānuṣṭhite* (B °*ṣṭhi*°) || After *tathānuṣṭhite*  
σ *tadgītaṁ ākarnya* | *tato lakṣaṇam utpādyā pradhāvitaḥ* (l. 10), s *rāsabharatitam*  
*ākarnya* kṣetrapālāḥ krodhā dantān laguḷam udyamya *pradhāvitaḥ* (l. 10), h  
*utkanulharam* kṛtvā riṅkatam āravdhaḥ | *tato rāsabharikītaṁ samākarnya*  
*kṣetrapālā* krodhānuduttānusaya lakṣaṇam udyamya *pradhāvitaḥ*; Φ *uktaṁ*-  
*dhararikiṇṭum ārubdhaḥ* || *tato rāsabharikīṇṭu samākarnya kṣetrapālāḥ*  
*krodhā dantāś carovayan* | *laguḷahastaḥ pradhāvitaḥ* (l. 10); pr B *rāsabharatitam*  
*ākarnya* kṣetrapālāḥ (pr adds i) *krodhād dantān gharṣayan pradhāvitaḥ* (pr °to,  
om. i; ll. 10, 11); yāvad rāsabho dr̥ṣṭas (pr hr̥ṣṭaḥ i) tāval (pr tāvat) *lakṣapra-*  
*hāraś tathā huto yathā pratādīto bhūprṣṭhe* (pr °ṣṭe) *patitaḥ* (pr om. ḥ; l. 11) ||  
10 h *saṁastukena* for *saṁetya* || s Φ om. ca after *saṁetya* || Φ h *pratādīto* ||  
11 σ *bhūmau*, Φ *bhamau*, h *bhūprṣṭe*, s *bhūprṣṭho* || Φ *patatīti* || pr B *tataś*  
ca *sacchidrolūkhale baddhvā* (pr *baddhvā*) *gato mūrṣo* (B om. *mūrṣo*) *bhūyo* (pr adds i)  
pi (12) *prasuptaḥ*; σ *tato gr̥vāyān udūṣalam* *baddhvā bhūyo* 'pi (12) *prasuptaḥ*;  
s *tataḥ succhidrolūkhala* | *vaddho gatāmṛṣo bhūyopi* (12) *suptaḥ*; h *tataḥ cchidro-*  
*dūṣalam vaddhā kṣetrikāḥ prasuptaḥ*; Φ *tataś ca tacchidrolūkhātudūṣalam* *gale*  
*baddhvā* (12) *kṣetrikāḥ prasuptaḥ* || 12 Φ om. 'pi after *rāsabho* || s *svajā-*  
*tisvabhāvaṁ gatavedanāt*; σ *svajātisvabhāvāt kṣaṇenābhyutthitaḥ*, h *svajātiprabhāvād*  
*gatavedana kṣa*°, pr B *svajātisvabhāvāt* (pr °*prabhā*° for °*svabhā*°) *gatavedanaḥ*  
(pr °*iāva*° for °*tuve*°) *kṣa*°; Φ *jātisvabhāvāt gatavedanāṇ kṣaṇena utthitaḥ* || 13 σ s  
om. *uktaṁ ca* || 14 Φ *sārameyasvarāśvānāṇi*, σ s B *sārameyasya cāśvasya*, pr *sārā-*  
*mayasya rāśvasya*, h *sārameyasya dāśasya* || s *viśeṣyataḥ* || B pr *rāsabhasya viśeṣātaḥ*  
(pr °*naḥ*) || 15 h *pati*, s *parujo* || h s °*janitu* || 16 σ *tataś ca rāsabho* 'pi  
*tad evōdūṣalam ādāya vṛttim cūrṇayitvā* pa° ā°; s *tatodevōdūṣalam*, Φ *tataḥ ca*  
*deva ulūkhalaṁ*, then s Φ with σ (only s *vṛtim*); pr B *tataś tam evōlūkhalaṁ* (pr  
°*ṣa*° for °*kha*°) *ādāya vṛttim* (pr *vṛttim*) *cūrṇayitvā* (pr °*rṇṇa*°) *palāyitum ā*°; h *tathā*  
ca || *tad evōdūṣalam ādāya vṛttim bhūrṇayitvā* pa° āravdhaḥ || 17 h s s Φ  
*etasminna* a°, pr B *atṛṇṭare* || h s s pr B ins. 'pi after *śṛgālo* || h s s Φ pr B *dūrād*  
*eva* (pr adds m) *tam dr̥ṣṭva* (s *dr̥ṣṭam*) *saṁsitam* (h *saṁsitam*) (18) *āha* | (19)  
*sādhū māṭula*, spr *gītena* (21) *īti*, σ Φ B *gītena mayā prokto* (Φ *yukto* for *prokto*) 'pi  
*na sthitaḥ*, h *gītena nivārito na mayā sthitaḥ*, om. the second part of the śloka;  
20 σ Φ B *apūrvō 'yaṁ maṇir baddhaḥ* | (B om. i) *saṁprāptaṁ gītalaḥ* (B °*ṇam*) ||

14 sārameyakharaśvānām, gardabhāsyā viśeṣataḥ,

15 muhūrtāt parato na syāt prahārajanitā vyathā.

16 tataś ca vṛtīm bhāṅktrā kanthasthum ulūkhalam ādāya palāyitum 17 ārabdhah. asmīn antare śṛṅgalo dūrāt tam avaloky 18 ālam uvāca: 19 'sādhu, mātula, gīt' 21 ēti.

Variants of HIBh, bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A.

8 bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tathānuṣṭite, A tathā (corr. by cop. from tathā) anuṣṭite || A bhūyā || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> śābhūyitum || 9 bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> kṣetrapālā || Bh tataḥ kṣetraraksakārīs tat śābham || bhΨA rāśabhasābhūyitum || bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> samākaraṇya, A śrutvā samākaraṇya || bhΨ daṁtar || ΨA nṛpādayaṁto, bh nihpādayaṁto, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> niṣpādayaṁto ||

10 Π<sup>2</sup> lakṣam || bhΨBh uḍyama, A uḍyasya, Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> ulgrhya for uḍḍīya || bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> pradhāvitāḥ, Π<sup>2</sup> pradhāntā || bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> pratādīto || 11 A yūva rūpīṣṭe ya (ya del. again) || Π<sup>1</sup>Π<sup>2</sup> bhūprste, corr. in Π<sup>1</sup> to bhūpraste, which is the reading of Π<sup>3</sup> || HIsacchidrodūśalam; bh sacchidrodūśalam; Ψ sacchidrodūśalam; A sacchidraudūśalam, corr. to 'lam; Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> sacchidram uḍūkhalam ||

12 HI badhāḥ || HIsacchidrodūśalam || Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> prasūptāḥ || bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> svajātivabhāvavagatavedanaḥ, A svajātisvabhāvāvagatavedanaḥ, Π<sup>2</sup> svajātiyagatavabhāvavedanaḥ ||

13 Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> kṣaṇenāpy utthitāḥ || 14 Bh °kharāśvānām, corr. by cop. from °khakhśvānām; bhΨA °kharāśvasya || Π<sup>1</sup> sārameyasya cāśvasya, corr. from other akṣaras, the last of which being śvānām; Π<sup>2</sup> sārameyasya cāśvasya, Π<sup>3</sup> sārameyasya vāśvasya || 15 bh prajārajanitā, A prakārajanitavyethā || 16 HI vṛtīm || HI ulūśalam || bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> tataś ca tam evūdūśalam (A eru ulūśalam); in Π<sup>1</sup> corr. to evūdūkhalam (which is the reading of Π<sup>2</sup>Π<sup>3</sup>) ādāya vṛtīm (Π<sup>1</sup>Π<sup>2</sup> vṛtīm) cūrṇayitvā pa° ā° || 17 bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> etasminn || Bh dūrattarāt for dūrāt || Bh gītenēti || bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> śr° dūrād eva tam (Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> enaṁ for eva etaṁ) drṣṭvā sasmitam (A sasmidamam) (18) ulam āha || (19) sādhu mātula gītēna vārīto na mayā sthitāḥ | (20) apūrvō 'yaṁ maṇir baddhaḥ (A baddho) saṁprāptam gītālakṣaṇam ||

21 bhΨA add iti || Ψ adds kathā 6 ||



From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bhΨΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhaṅga*); 272, 2a (an interpolated half śloka); 6 (the reading of Bh being a corruption of that of H I, and that of H I being an obvious corruption of that of bhΨAΠ<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup>). Besides, in 271, 11 Bh H I read *naṃ* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānūrādinaṃ* to be the adjective neuter. But as Π<sup>1</sup>Π<sup>2</sup>Π<sup>3</sup> have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुरुपादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.<sup>1</sup> But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.11<sup>2</sup>.24, 266, 10 (H I blunder: *reṇuvatsarijah*, Bh wrong correction thereof: *reṇuvatsarijah*).<sup>3</sup> 269, 22 (*palāyanavīṣayaḥ* Bh H and *jālāsrayaṃ* Bh H I). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in Bh H; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (Bh H I *rayaṃ* for *vanam*; but *vanam* must be the original reading, as it forms the contrast to *grhaṃ*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; H I—a correction of this corruption based on the end of the fourth pāda:—*tathā*). 280, 20 (*ko'pi* for *kaṃ api*; h also has this blunder!). 281, 9 (our text: *trṣṇāikā tu*; corruption in Bh: *trṣṇāikā tu*; correction thereof in H I: *trṣṇā* [I *trṣṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (Bh H). 282, 4 (our text: *hataḥ śatruḥ*; H corruption: *hataḥ śatruṃ*; corruptions thereof in Bh and I; Bh: *hataśatruṃ*, I: *hataḥ śatru*). 6 (same gap in Bh H I). 283, 13 (*aśvamadhyastho*, corrupted to *madhyastho* in the archetype of Bh H I; this is corrupted to *madhyasthūṃ* in H, and wrongly corrected to *madhyasthūṃ* in I). 284, 12 (Bh I °*gati*, H h °*gati*, for °*matir*). 285, 21 (Bh H I *arddhokite* for *anuddhūnaḥ*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

<sup>1</sup> See above, p. 30 f.

<sup>2</sup> Simpl. MS. h has a compound: °*māhūmāṃsārikrayasādhakavṛttiprabhṛtinām*, but it adds *ekatamaḥ*!

<sup>3</sup> As to Vināyatsa, cp. Speyer, *Studies about the Kathāsaritṣāgara*, Amsterdam, 1908, p. 5.

a minister.<sup>1</sup> Hence we must conclude that, in the fifth book, not Bh, but the bhΨ-class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*. \*

This view is corroborated by the fact that many—and always good—readings, in which bhΨ deviate from the Hamburg MSS., are to be found in the σ-class of the *textus simplicior*. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and σ-classes, preferring in most cases the H-class.<sup>2</sup>

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh III formed a clearly distinct group of MSS.,<sup>3</sup> I thought it probable that the stories V, xv, xvi (Bühler and III) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.<sup>4</sup> Now these two stories *are* missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrṇabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

### § 7. Books I to III in Manuscripts Bh and φ.

In order to show the relation between Bh and φ in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that φ cannot go back, in this part of the text, to Bh. Both Bh and φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from φ's reading that, at the time when the source of φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and φ must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of द्विजदिग्बराणां inserted only in Bh in due order); 132, 8

<sup>1</sup> See praśasti, 289, 18.

<sup>2</sup> See our parallel Specimens I to III. There, indeed, nearly *all* the text of Pūrṇabhadra's recension is to be found in III, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

<sup>3</sup> Berichte der kgl. Sächs. Ges. der Wissenschaften, phil.-hist. Kl. 1902, p. 68.

<sup>4</sup> l. c., p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers  
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and II.

Our text p. 75, 18.

18 bahavah paṇḍitāḥ ksudrāḥ, sarve māyopajivinaḥ |  
19 kuryuḥ kṛtyam akṛtyam vā, ustre kākādayo yathā ||  
20 Damaṇaka āha | katham etat | so 'bravīt |  
22 asti kasmimścin nagare vanik Sāgaradatto  
nāma | sa ustraśatam 23 bahumūḥyacalakasya  
bhrtvā kasyāmścin diśi prasthitah | atha tasya  
24 Vikatanāmōstro 'tibhārena nipulito viśrasta-  
sarvāṅgo nīceṣṭaḥ 25 patitah | tato vanik ce-  
lakalbharam anyeśōstresu vibhajya kṣipt-  
vā 26 'aranyabhūmir iyam viśamā, namin  
sthāne na śakyate sthātum' 27 iti Vikatam  
vihāya prasthitah | tasmimś ca sārthava-  
he gato Vikataḥ 28 śanaiḥ śanaiḥ samecarāt  
śīpam bhakṣayitum ārabdhvah | evam asau  
29, 1 katipayair evābhoḥhir bhavān sam-  
vṛtṭah | tasmimś ca vane Madokato 2 nāma  
kimhaḥ pratīvaśati sma | tasyānuceṛā dvī-  
pivāyasaḥsomāyavaḥ | 3 atha tasya tad vanam  
bhramadbhir dr̥ṣṭvā sārthavāḥparibhṛa-  
ṭṭvā sa uṣṭrah | 4 tam cāvijūṭapūrvavarjīpam  
hūsyajanakam dr̥ṣṭvā simhaḥ pr-tavān |  
idam 5 apūrvam sattvam ita vane pre-  
chyaṭām | kas tvam asi | tato 6 'vagatatatvā-  
rtho vājasa 'bravīt | ustre 'yam loke pra-  
khyātanāmā | 7 tataḥ smhena prstah | bhoh,  
kutaḥ tvam ita | tene cātmano yathā-Śṛṭtavi-  
yogah sārthavahāt samākhyātah | &c.

Bh (exactly as in the MS.).

vahavah paṇḍitāḥ ksudrā sarve māyopajivinaḥ |  
kuryuḥ kṛtyam akṛtyam vā ustre kākādayo yathā || 306  
Damaṇaka āha || *katham etat* || so 'vruvīt ||  
asti kasmimścin nagare vanik Sāgaradatto  
nāma | sa ustraśatam bahumūḥyasya celakasya  
bhrtvā kasyāmēdi diśi prasthitah | atha tasya  
Vikatanāmōstro 'tibhārena pūḍito viśrasta-  
sarvāṅgo nīceṣṭa patitah | tato vanik ce-  
lakalbharam anyesu ustresu vibhajya kṣipt-  
vā aranyabhūmir iyam viśamā 'amin  
sthāne na śakyate sthātum iti Vikatam  
vihāya prasthitah | tasmim sārthavā-  
he gato Vikataḥ śanaiḥ śanaiḥ utthaya samcaran  
śīpam bhakṣayitum ārabdhvah | eva ca sau  
katipayair evābhoḥhir vvalavān su-  
vṛṭṭah | tasmimś ca vane

*kalācīt tair itas tataḥ*

paribhramamānāḥ sārthavāḥ bhṛantah Kṛtṇanako nāma  
ustro dṛṣṭvā atha simhaḥ āha || *aho apūrvam idam satvām* ||  
*tu jñāyatām* | kim etad āraṇyakam  
grāmyam vā tata śrutvā rāyasah āha || bho svāmīn  
grāmyōyam ustramāmo jīvanīśanah | tava  
bhogyaṭe tad vyāpadyatām simhaḥ'ā na  
gṛham āyatam hanmī | ukṭam, su ||  
gṛhe śatrum api prāptam vīdeṣam akutoyam |  
yo hanyāt tasya pāpam syāt chātavrāhmaṇyghātakaḥ || &c.

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śūr. β, i.e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Vikāṭa* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to H;  
in the footnotes readings of I).

bahavaḥ paṇḍitāḥ ksudrāḥ <sup>1</sup> sarve māṃsopajivinaḥ <sup>2</sup>  
kuryuḥ <sup>3</sup> kṛtyam akṛtyam vā <sup>4</sup> ustre kākādayo yathā <sup>5</sup> |  
Damanaka āha <sup>6</sup> | *katham etat* so 'bravit <sup>7</sup> |

asmi <sup>8</sup> kaṣmimścid vanoddeśe <sup>9</sup> Madokato nāma  
simhaḥ prativasati sma <sup>10</sup> | tasya cānucaṇḍi anyepi dvī-  
pivāyasaḥ gomāyavaḥ <sup>11</sup> santi <sup>12</sup> | atha *kālācīt tair itas tato*  
*bhramadblīḥ* <sup>13</sup> *śārthād bhraṇṭaḥ* <sup>14</sup> *Krathanaka* <sup>15</sup> *namoḥstro*  
*dr̥ṣṭaḥ* <sup>16</sup> | <sup>17</sup> *atha simha āha* | *aho apūrvāyam ustras*  
*tat jñeyatām* | *kim ayan āraṇyako* <sup>18</sup> <sup>19</sup> *vā*  
*grāmyo vā* | *tat śrutvā* <sup>20</sup> *rāguṣa āha* | *srīmin* <sup>21</sup>  
*grāmyayam ustraḥ nāmā jīvaśīḥ saḥ tara* <sup>22</sup>  
*bhojyaś ca vyāpādya* <sup>23</sup> <sup>24</sup> *simha āha* | <sup>25</sup> *ndham*  
*grhāgataḥ hanm* | <sup>26</sup> *uktam ca* | <sup>27</sup>  
*grhe śatrum api prāptam vivasatam vihitāgamam* <sup>28</sup>  
*yo hanyāt tasya pāpam syāt* | *tat satavrāhmaṇaghātajam* | <sup>29</sup>

Śūr. β.

bahavaḥ paṇḍitāḥ ksudrāḥ sarve māṃsopajivinaḥ |  
kuryur doṣam adōṣam vā ustre kākādayo yathā ||  
Damanaka āha | *katham catat* | so 'bravit |

asti, kaṣmimścid vanoddeśe Madokato nāma  
simhaḥ prativasati sma | tasyānucaṇḍi trayāḥ pīṭhāsino dvī-  
pivāyasaḥ gomāyavaḥ | atha tair  
bhramadblīḥ dr̥ṣṭas śārthavāḥ aparibhṛṣ-  
ta nstrāḥ | tam cājñātāpūrvavāriyam  
hūṣyajananaṃ dr̥ṣtvā simhaḥ pr̥ṣṭavān |  
idam apūrvam sattvam iha vane pre-  
chyaṭān | kas tvam iti | tato 'vagaṭatattvā-  
rtho vāyaso 'bravit | ā-  
khyātānūnoḥstro 'yam itī | tatas tena simhasa-  
kāśam viśvāsyānūtaḥ | tenāpi yathāvr̥ttam  
ātmano viyogaś śārthavāḥāt samākhyātāḥ | &c.

<sup>1</sup> I ksudrāḥ, om. daṇḍa || <sup>2</sup> I māṃsopajivinaḥ || <sup>3</sup> I kuryuk || <sup>4</sup> I om. daṇḍa || <sup>5</sup> I sōbravit,  
om. daṇḍa || <sup>6</sup> I asti || <sup>7</sup> I vanoddeśe || <sup>8</sup> I dr̥ṣṭimā || <sup>9</sup> I dr̥ṣṭi || <sup>10</sup> I r̥ṣṭhaṭak || <sup>11</sup> I Kratha ||  
<sup>12</sup> I double daṇḍa || <sup>13</sup> I ina, mā || <sup>14</sup> I tachrutvā || <sup>15</sup> I srīmin || <sup>16</sup> I pūstara || <sup>17</sup> I om. daṇḍa ||  
<sup>18</sup> I double daṇḍa || <sup>19</sup> I iñitāgataḥ with following daṇḍa || <sup>20</sup> I yachātubrahmaṇa ||

In the Tale II, vi, the two genii *Karman* and *Karṭṛ* are confused, p. 157, 21 and 21; but in the second place Bh reads *Karṭṛu* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49, 11 the reviser shows his pāṇḍityam inasmuch as, after उल्लं च, he inserts कालिदासे शाकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170, 10 he makes शिरःकण्ठकेशावर्धनं कुर्वाणसः<sup>1</sup> out of शिरःकुण्डकुशावमर्दनं कुर्वाणसः.<sup>2</sup> And again, his pāṇḍityam abandons him in 218, 12, where bhΨ write अहो बिल३। अहो बिल३।<sup>3</sup> Pūrṇabhadra here observes with his source Śūr. 3 the rule laid down by Pāṇini in his sūtra viii. 2, 81: दूराद्धूते च, i. e. 'Pluti takes place' also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. मो२ for मो मो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो बिल बिल बिल इत्युक्ता, &c.<sup>4</sup>

Evidently this reviser used still other sources than the *textus simplicior*. For after the *kathāsamgraha* 5-stanza 125, 30 he adds:

न नीचजनसंसर्गाद्गौरी भद्राणि पश्यति ।  
वृषसिंहमवा प्रीतिर्जंबुकेन विनाशिता

चेति द्वात्रिंशत्तमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the *textus simplicior* and the *Tantrākhyāyika*, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9, 26; 10, 2; 11, 2, 23; 13, 16; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6; 93, 9; 96, 10; 99, 5, 6, 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

<sup>1</sup> So BhΦ.

<sup>2</sup> But cp. Variants.

<sup>3</sup> Our text spells बिला३ with Böhtlingk in his second edition of Pāṇini.

<sup>4</sup> MS. A reads अहो बिलत्। अहे (!) बिलत्।, taking ३ for an old-fashioned form of त्.

<sup>5</sup> This expression is to be found in Merutuṅga's *Prabandhacintāmaṇi* (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 24; 145, 21; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction). \*

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12.15.21 (cp. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and K L<sup>2</sup> Mu<sup>2</sup>—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first **पिंगलकः** (l. 22) to a second **पिंगलकः**, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first **पिंगलकः**.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΨ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. भूमि for भूर्मा. This blunder evidently goes back to a misreading of भूमि at the end of the pāda. The copyist of the archetype of bhΨA BhΦ took the second *au*-stroke for a *daṇḍa*, and misread मि as भि. In the same specimen Bh inserts न in l. 43, makes चयाँच् out of संबयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 115 ff. our parallel texts run as follows :

HI	athavā	so'tra	rājā, tad	viśvāsasthāne caturaḥ śasakān atra dhṛtvā
h	athavā	yadi so'tra	rājā, tad	viśvāsasthāne caturaḥ śasakān atra dhṛtvā
Kielh.	atha	yadi so'tra	rājā, tato	viśvāsasthāne caturaḥ śasakān atra dhṛtvā
Pūrṇ.			tatas	
Bh	atha	yady asau iha rājā,	tad	viśvāsasthāne caturaḥ śasakān dhṛtvā tatas
III	tam	āhūya	drutataram	āgaccha ; yena yuḥ kaścid dvayor madhye
h	tam	āhūy-		āgaccha ; yena yaḥ kaścid dvābhyām madhyād
Kielh.	tam	āhūya	drutataram	āgaccha ; yena dvayor madhyād yaḥ kaścit
Pūrṇ.	tam	āhūya	drutam	āgaccha ; yena yaḥ kaścid āvayor madhyāt
Bh	tam	āhūya	drutam	āgaccha ; yena yuḥ kaścid āvayor madhyāt
HI			rājā,	sa sarvān etān bhakṣayisyati.
h			rājā	bhaviṣyati, sa sarvān etān bhakṣayisyatīti.
Kielh.	parākramena	rājā	bhaviṣyati, sa sarvān	etān bhakṣayisyatīti.
Pūrṇ.	parākramena	rājā	bhaviṣyati, sa sarvān	evaitān mṛgān bhakṣayisyati.
Bh	parākramena	rājā	bhaviṣyati, sa sarvān	ava (!) etān mṛgān bhakṣayisyati.

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhṛtvā* is the lion, and that of *āhūya* the hare. Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA ; but besides he must have compared some MS. of the textus simplicior. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the textus simplicior, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhṛtvā*), which accordingly he inserted, without reflecting, before Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsura is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who is the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*<sup>1</sup>

<sup>1</sup> But the single combat is not even mentioned in the old MS. h of the σ-class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *atharī*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the *textus simplicior*. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from those different sources, two different words—*lad* and *latus*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly *courinced* me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *lathā hi* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

## Chapter IV. Principles which guided the editor in the construction of the text.

### § 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pāṇcatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any



longer the text as written down by the *ādyakavi*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style paṇḍits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the *Pañcatantra*, he followed not the European, but the Hindu manner of proceeding. Instead of *separating* the various recensions of the work which he was editing, he *contaminated* them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornatior, an simplicior, sit habenda vetustior, vel primae *Pāṇṣchatantri* formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornatior, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro *Kalilae* magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciore[m] accommodata est, quoniam codices H.L.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi nimis vitiosi vel mutili esse mihi videbantur (!), ex ceteris meliora vel pleniora supplevi. (Hence he gives in books III and IV a disfigured 'textus ornatior', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut eliciendos esse conscant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the *Pañcatantra* among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Bühler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the  $\sigma$ -class of the MSS. of the *textus simplicior*.<sup>1</sup>

Kosegarten's publication of a small portion of the *textus ornatior*, i.e. of Pūrṇabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the Pāñcatantra. I point out only the fact that the characteristic passage 4,21 to 5,2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the Pāñcatantra are still existing?
- (2) What genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old Pāñcatantra recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern Pāñcatantra. It is also given at the beginning of this volume, p. 5. The Southern Pāñcatantra and the Tantrākhyāyika are critically edited. The genetic relations existing between the old Pāñcatantra texts are minutely studied in the Introduction to my translation of the Tantrākhyāyika. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the Tantiākhyāyika (Śār. β), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the  $\sigma$ -class.

Now I have examined all the available MSS. of the Jaina recensions of the Pāñcatantra. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the Tantrākhyāyika and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

<sup>1</sup> See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pāṇicantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrṇabhadra follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrṇabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrṇabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrṇabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrṇabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

**Basis of the edition:** bh, N, A; Ψ, PL<sup>1</sup>, p, Pr, M; Bh φ.

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrṇabhadra's recension: bh N A, Ψ PL<sup>1</sup> p Pr M, Bh φ. As shown above, A Bh φ contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL<sup>1</sup> p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrṇabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*; <sup>1</sup> cp. 22, 25; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrṇabhadra's genuine text. All the passages

<sup>1</sup> In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and  $\Psi$  are marked with an asterisk.

Though of course, except in passages where bh $\Psi$  are incomplete to-day, the MSS. N P Pr M cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen  $\Psi$ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and  $\Psi$  would appear even more clearly than now. To the contaminated MSS. pA Bh  $\Phi$  and to L<sup>1</sup> only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable *textus simplicior*. From these variants it will be seen with how insignificant alterations Pūrṇabhadra took over the *textus simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and  $\Psi$  differ very little from Pūrṇabhadra's  
autograph text.**

The very fact that so many MSS. can be proved to go back to bh $\Psi$  shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh $\Psi$ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrṇabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

**§ 2. Emendation of the text.**

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',<sup>1</sup> p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie',<sup>2</sup> 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur uberschen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tie giovani figliuoli del re di Setendippo' the beginning of which translation he published in the third volume of his periodical 'Orient und Occident'.<sup>3</sup> This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page 'Da aber der Jungling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rachen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal.' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':<sup>4</sup> 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kâlidâsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumârasambhava, d. i. die Geburt des Liebesgottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension *v*, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I wanted to write, was of course: 'Die Beziehungen, die . . .'. Likewise I wanted to write Tamil- for Telugu-. Paul intended to write *hortis*, Hillebrandt *Atharaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without seeing my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

<sup>1</sup> Halle, Max Niemeyer, 1886.

<sup>2</sup> Berlin, Weidmannsche Buchhandlung, 1885.

<sup>3</sup> See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160

<sup>4</sup> Leipzig, Verlag von H. Haessel, 1887.

is a *psāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Tochter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Tochter* is impressed on his mind. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀπλῆτα, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in their own wording evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the *Hindu* archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works.<sup>1</sup>

But for the work of Messrs. Fischer and Bolte,<sup>2</sup> I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen Tochter', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

<sup>1</sup> Cp. also above, p. 28, note 2, and p. 30, note 2.

<sup>2</sup> Die Reise der Söhne Giffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, CCVIII, Tübingen, 1896).

the decidedly wrong form *umrungen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

*Umrungen* sahn wir uns von beiden Meeren,  
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

*Umringt* von Feinden kämpft sie ganz allein,  
Und hilflos unterliegt sie jetzt der Menge<sup>1</sup>

And this same right form occurs in verse 447 (I, 1):—

Und find' ihn — hier! *umringt* von Gaukelspielern . . .

The same holds true in India. Even so scholarly a work as the classical author Daṇḍin's *Kāvyaḍarśa* is not quite free from anomalies; see Böhlingk's edition,<sup>2</sup> p. vi. In another śāstra, whose aim was in part to teach standard language, viz. in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 3, 126 (Wackernagel, *Altind. Gramm.* II, § 82, a, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,<sup>3</sup> Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jains wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśiṣṭaparvan*.<sup>4</sup> As to occasional mistakes committed by another learned author, viz. Pradyumnasūri, cp. Jacobi's edition, p. 3 f.<sup>5</sup> Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

<sup>1</sup> In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umrungen*.

<sup>2</sup> Daṇḍin's *Poetik* (*Kāvyaḍarṣa*). Sanskrit und Deutsch herausg. von O. Böhlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Buhler, *WZKM.* viii. 29 f.

<sup>3</sup> See Bezzenberger's *Beiträge*, 1900, p. 125 f.

<sup>4</sup> *Sthavirāvali Charita* or *Parīśiṣṭaparvan* . . . Calcutta, 1891 (B. I.).

<sup>5</sup> *Shri Pradyumnāchārya*, *Samarāditya Samkshepa*, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, **इमेः** instead of **एभिः**, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900-1300 A. D.).' As early as 1877, G. Buhler expressed his view about Jaina Sanskrit as follows: 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren hoher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyias von Anhilvâd-Pâthan 943-1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatikalische Fehler vor, und von dem Prakrit beeinflusste Redeweisen sowie vom Prakrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es gelaufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein ertragliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.' <sup>1</sup>

I am not inclined to think that the *Jaina* authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension § of the Southern Pāṇcatantra certainly was not a Jaina; still this recension contains the most faulty Sanskrit text I have ever seen. As to the *Hitopadeśa*, I have given a *certain* instance of a *chandobhaṅga* adopted by its author Nārāyaṇa; see my edition of the Southern Pāṇcatantra, p. lviil. As to the *Saurapurāṇa*, see Jahn, *Das Saurapurāṇam* (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Dandin and the author

<sup>1</sup> This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 102 f., to his edition and translation of the 'Pāṇcadandachattatṛaprabandha. Ein Märchen von König Vikramāditya. . . Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harrwitz und Gossmann).'



of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Dandīn, nearly all classical authors occasionally committed so-called blunders<sup>1</sup> which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmins and Jains throughout many a century in mediæval and even in modern India.<sup>2</sup> It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrṇabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.<sup>3</sup>

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

<sup>1</sup> Cp. Wackernagel, *Altind. Grammatik* I, p. xlv ff, esp. p. xlvii ff.

<sup>2</sup> See my translation of the Tantrākhyāyika, Introduction, chap. I, § 4, 8 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūtri*, who in a letter expresses his view as follows: 'I am of opinion that in the time of Hemachandra and other Āchāryas... the Sanskrit, I mean the classical Sanskrit, was the language of the Śāsthas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, must have written in a style approved by the most cultivated class of people of the time. . . Hemachandra's utterances themselves must be regarded as grammar.' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language prevailing in their own time. The history of every language bustles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction यूयं तिष्ठन्तु (a contamination of यूयं तिष्ठत and भवन्ति तिष्ठन्तु) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

<sup>3</sup> See above, p. 30 ff.

# LIST OF VARIANTS

## INTRODUCTION

### Page 1.

1 *arham* in  $\Psi$ PPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *e*; N om. the diagram || For *om namah śrī*°, A. *śrīsarrajañāya namah*, N *śrīganekāya namah* || 4 A *dākṣanātye* || A *pramadāroṣyaṃ* || 5 N *pracara*° for *parara*° || After *marici* Pr ins. *maṃjari* ||  $\Psi$ PrM *sakalakulāpāragataḥ*, P *sakalakulāpāragataḥ*. After 'marici', N ins. 'maṃjari', om. 'careta' and adds *yugala* after *carana*, omitting the visarga || A *amaraśaktinūmarījū*, over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anantaśaktiś* || 8 M *ta* for *bho*, corr. from *vā* || 9 A *athēlam ucyate* for *atharū sū*° i° u° || 12 NA *bharet* for *dahet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eteṣāṃ* || N om. all between *bharatī* and *caranam* [so for *vyākaranam*] l. 16; *cora-ṇam* is corr. to *tatkaranam*; M *kenā*[new line]'*nusteyam* || M *tatraīko sacnāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatraīka* . . . [no more to be made out] . . . *procuḥ*; A *atraīke* || 18 N *jivitarayaviṣayah* || 19 A *taḥ* for *kiṃcud* || 24  $\Psi$  *tatrāsti*, but *da* add. by cop. over the line between *ta* and *tā* || A om. *nāma* ||

### Page 2.

1 N *prāk* for *drāk* || 3 A *yogayisyāmi* || 4 A *tathyaṃ vacanam* || 5 Pr 'jñānan na ||  $\Psi$ PPrM *śvanūmatyāgaṃ* || 6 P [not  $\Psi$ ] only *siṃha* for *siṃhanādaḥ* || A *arralipsuḥ*, corr. to *avalipsuḥ* || M *bravimi*, corr. to *brū* by later hand || N *asitvarṣa* || 7 *yūṣṭha* of *vyūṣṭha*° worn off in P || 8 M *adyata no* || 9 A *sa darśayitum* || 11 M *etā*, N *eraṃ* for *etāṃ* || M 'nūtatsū *kumārān* || 12 M *nirrti*, N *nirrtiṃ* || *viṣṇuśarmāpi* also Hamb. MSS. and h || A *ājagāma* || 13 M *mitrabhedah* \ *mitrasamprāptih* \ *kakūlūkiyam* [corr. to 'ya] *labdhapranāśam* [corr. to 'śū] ā [corr. to ā and, by later hand to *āśva*] *parikṣitakāritēti* || 14 P *rāputrāḥ* || A *adhya* || 15 M *tataḥ-prakṛti* || A *pañcatamtrakānītisūstram* || 17 A *yo'tra etat paṭhati prāyo*, corr. to *yo'traiva paṭhate nityam* || M om. *vā*; a later hand supplies *ca* ||

## BOOK I.

## Page 3.

1 M *prārabhyate mitiabhedo*, corr. to °*ti °dam* || A *prathamā tamtrak* || A *tasyāyam* || N *ālyasloka* || 2 Ψ ins. *śloka* before *sneha*, but deletes it again || 3 ΨPr *vināsita* || 4 N om. *ta* *yathā* || M *dākṣiṇyāteṣu*, corr. to *dākṣiṇātye* (!) || A om. *pura* || Over *puramḍarapura* gloss in Ψ by cop. 'marāvati' || 5 ΨPr *kailāśasikha*° || P *ridha*° for *vivudha*° || NM °*praharanāraṇa*°; this seems to be the genuine reading || 6 N °*gatecrakila*° || 7 A °*derāyatana* || ΨPrM °*parikarato*° (Pr continuing °*rechita*°), N °*panikarato*°, A °*parikaro*°, BhL<sup>2</sup> °*parikalito*°, L<sup>1</sup> with us || M °*tocchrita*°, corr. to °*locchata*° || M °*humagire sudrāsākūprā*° || 8 M *mahilūropam*, corr. to °*roddham*° || 9 A *raiddhamāno nāma sū*°, P *raiddhamānanāma*° || 10 ΨPL<sup>1</sup>PrM om. *tasya* before *cittam*; but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *prarecyamāno* || N *ava* for *iva* || 11 A ins. *pi* after *saṃciyamāno* || Ψ *valmika* *raiddhamāte*, corr. to our reading || A *valmika*- [2nd hand adds *m iva*] *raiddhate*; N *valmika* *iva* || 12 ΨP *labdhā* for *labdhāḥ* || 13 M *pātri saṃjñādanīyāśriti* || A *raiddhitāḥ* for *pātre* || A *saṃpradānīyās* || M *lokamūrgyendraparaksamāno* || NΨPr *raksamāno*; in Pr corr. to *araksamāno* || 14 Pr *vināsyeta* || M *saṃto* || 15 P *rakṣana*° || ΨPr ins. *ca* after *kāryam*, but Ψ deletes it again || 17 A *taṭākodara*° || 18 A transp. stanzas 3 and 4 || Pr *artha* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete* || 19 M *ta dy* for *na hy* || A *anartharatam* || 23 P *gurundū*°; Pr *anupravrajyamānaḥ* || 24 ΨPM *nivartya*, Pr *nivarttya* || N *api prasthitaḥ* || 26 N *agre* for *atha* || 27 M °*uru*°, corr. to °*khura*° ||

## Page 4.

1 M °*rākṣa*° corr. to °*rākṣasa*°, for *rksa*; A °*citrakūrakṣabhayotkaṭam* || M °*yodbharām* || M *acalanirgatodaka*° || 2 M *pūṣpālta*°, corr. from °*pāti*° || A °*kardame ma*° || N °*koṭpātita*° || In Ψ, a nearly imperceptible deletion mark over *c* of *cātibhāṣūl* || A *śakatasīti*° || 3 A *deyora* for *tayora* || 7 A *paṃcāśtrakam* || M om. *na* || M *yarasameṭān*, N *rayasaḥ samēṭān* || In Ψ gloss by cop. on *yara*: *saṃbala* || 8 M om. *yaṃ* || M *ta* *enam* or *taḍenam*; P *tulaṇam* (p *ta* *enam*) || 10 M *bhayātare* corr. by later hand to *bhayāturaḥ* for *bhayāt tair* || A om. *mṛṣā* || 11 A *gathāsau mṛto* [sandhi!] *saṃji*° || A *cāgninā*; Pr *cāgnyūdisaṃskāreṇa* || N *saṃskṛtya* || 12 A om. *sātharāhuk* || A *dukkham* || °*kriyāṃ* all my MSS.; Simpl. has the plural || 14 M *śabhāgyānā* *raśāt*, corr. to *śabhāgyarāśāt* || AΨPrM °*karanā*° for °*kana*°; °*prakūrar* is perhaps a mere clerical error for °*prakarair*° || 15 N om. all between *arātinnah* and *kakudmān* || 16 Pr *haravyṣi* *iva* ||

17 N °chadanair for ghaṭṭanair || After tiṣṭhatī N ins. the stanza: arakṣitaṃ tiṣṭhatī daivarakṣitaṃ surakṣitaṃ daivahataṃ vinasyaṭī || jīvaty anātho 'pi vane viśaṃjātah (1) kṛtaprayatno 'pi grhe na jīvati || 1 || 19 Pr tac ca || 21 ΨP °lāvasthānūnāmāni || 22 M sarveṣu eva na, corr. to sarveṣu vana || M om. draṅgapratyan, continuing with °tāgrāhūrajanasthāṇaḥ; Pr. °pratyamṭādrāhūra°, ΨP °pratyamṭāgrāhūra°; in Ψ gloss on agrahāra: āka, with some akṣara lost at the edge of the right margin || A °janasthāne, om. sv || 23 Pr siṃhaḥ sthānīyo. This is probably right; cp. Tantiākhyāyika 6, 13. But L¹ with the other MSS. || tatra carāḥ all our MSS. incl. L¹. Cp. Introduction, p. 30 || 24 N madhyavarggaḥ || Pr vanamṭatasthānavāsinaḥ || PL¹ °nāsinaḥ for °vāsinaḥ. This reading is due to the form of vā in Ψ, whose first spelling seems to have been vā, corr. by copyist to vā. But the correction is not clear, and may easily be taken for na (see our Table I, no. 3, line 2a) || 25 A piṅgalah || ΨPL¹PrM sāmānyah || A sāmānyasasudihjjanah || N sahrjjanah, ΨPrMp sasahrjjanah, PL¹ sasahrjjanam, ΨPPr continuing cchatra° || A akṛtīma° || A °sarasai° for °rasai° || A °ddhatan || 26 A anubhyūm vārajanasevītūnām || 28 ΨPL¹Pr akūratrapn°, A ekāmṭaratrapurasāṃrtham, corr. to ekāmṭaratrapa° || A anikṣiptā°; L¹ with our other MSS.; Śār. 6, 17 anutkṣiptā° || A om. abhītam || M °kīrmmapāṭham, N °karmopāya || 29 Pr °norusā° for °paurusā° || 30 °iyakta also L¹; cp. Introd., p. 30 || ΨPL¹PrM °purusākāra°, N °puruṣaḥ | kūra°, A °purusakūra°, L² with us || Pr aparibhūtam for aparibhūtam || M °sati° for °prati° || 31 Pr °piapūta° for °pratāpa° || M °saṃdhūanam || 32 M aprahānam for aprahānā° || 33 A °grāhā | sārākṛandam || A aghaṭitāśīkṣi° || N °lāsu° for °hūstra° ||

## Page 5.

1 ΨPPrM °vdyāti for °vighāti || M °iāsa° for °niāsa° || After °śaukityam another hand than that of the copyist inserts in mg. of L¹: vahnendriyāi-kāmṭarīhārīnām apāstakāmarāgānuśayarasānām vitarāgānām yathāvadupabhogyam apāṅgaḥhīrāvalokitavyarāhīnām anupakīrīnām; K (according to Benfey's copy) L² in the text: ba[L² vā for ba]hūsūdiśyaṭ[L² °śye°]kāmṭa[K adds m] vihā[L² sū for hū]rīnām apāsta[K stha for sta]kāmāragānāśaya[L² °gātāśaya° for °gānāśaya°]rasānām vī° ya° [with L¹; only L² °yogyam for °bhogyam] a° a° [with L¹]; cp. Śār. 7, 2 || 3 NA arājya° || 5 M vā for ca || 6 P °cittasya || 7 A madā°; P om. mada || 8 Pr asapatneṣi°, A śasampannesmikūhāraḥ || 10 Ψ maṃṭrayatam, Pr maṃṭrayatam, P maṃṭrayarturm, L¹ maṃṭrayartlurm (misreadings of one vertical stroke over tu, and of two strokes forming an angle over mā in Ψ, these strokes indicating the end of the first word and the beginning of the second one. Cp. vol. xi, Table II, no. 14, 1 a b), A maṃṭritum || 15 A damanakas tv āha || ΨP (not Pr) °bruvīt || 17 All our MSS. incl. L¹L² °śaṃḍa°; cp. above, p. 33, n. 2 || ΨPPrM devāyatanaṃ ||

**19** A ins. *sūtradhārā* before *sthapa°* || **20** N *devatāyanam*, ΨPL<sup>1</sup> PrM °*devā-yatanam*; L<sup>2</sup> *arddhakṛtaderāyanam*; A *ardhakṛte\devatāyanam* || **21** Pr *rddhapāṭito*, PL<sup>1</sup> °*rddhayāsphāṭito*, M °*rddhaprasphoṭito*, corrected from the reading of PL<sup>1</sup>. The reading of PL<sup>1</sup> is to be explained from that of Ψ, whose cop. writes °*rddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphāṭita°*. See vol. xi, Table II, no. 13, 4 a || **22** PL<sup>1</sup> *niravādī\akīlako* for *nikhātā°* || M °*khādī\ā°* corrected to °*khādīra°* || N °*valis\atī*, corr. to °*te* by the copyist || **23** Pr *kīlako* || **26** Pr *arddhapā°*, ΨL<sup>1</sup> *arddhapāsphū°*, P *arddhayā sphā°*, M *arddhaprasphoṭita°*, corr. from the reading of P || NA °*ṛsanasya* || A *sthānūc cūṭakīlake* || **27** ΨPPrM *bhavadbhīr*; but cp. Śār. 7, 21 || ΨPPrM *vedūṭavyam* for *viditam* || Pr *pariharttavyam* || A om. *iti* after *pari°* || After *iti* ΨPPrM add *kathā* || 1 ||, P adds flourish ||

## Page 6.

**2** N °*mātrācārttanam* || A °*mātrārtha* || **3** ΨPPrM *ṛśesārthatayā* || P *vedam* for *cēlam* || A *sa\āha ca\ ilam ncyate* || **4** M *upa°* for *apa°* || **9** M *vayaṃsi*, corr. by the copyist (?) to *rāyasā kim* || **10** Pr *nānane*, corr. from *nāḍmane* || **13** Pr *bhūṃktaṃ* || **14** A ΨP (not Pr) M °*vaśāra°*; N °*śāśūl aśesamalinam* || **17** A *sartaś cackragatōpi* || Pr *sanu\ūpaṃ* || **19** P *vada-radāśānam* || **21** P *luṃkte* || **22** Pr *sutarā* for *supūrā* || **23** N *śva-saṃtosah ko purusa* || **29** A *lūṃgalūbhilūsi* || **30** Pr °*upakarana* || **31** NA ΨPL<sup>1</sup> PrM unmetrically: *na° katham upamiyate ga°*. BhL<sup>2</sup> with us || **32** P °*bravīt* || **33** NA ΨPL<sup>1</sup> *kim iyaṭāpi* for *kiyaṭāpi*; but *m i* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kiyaṭā api*; PrL<sup>2</sup> with us ||

## Page 7.

**1** M *pārthivā*, corr. by 2nd hand to *pārthivān* || **4** A *bharatyū* [new line] *dā bhīmataḥ*, corr. by 2nd hand to *bharatī sadābhīmataḥ* || **5** A *cā* for *vā* || **6** A *svaspeṣṭi°*, °*spe°* being written on some deleted akṣara by 2nd hand || **7** A *smā*, corr. to *śma* || Pr *śailūgreṃ*, M *śailūgre* || **9** M *ṛtūkamanāḥ*. Ψ jumps from the first so °*bravīt* to the second so °*bravīt* (l. 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || **10** M *saṃtiṣṭati* || N *jūnāsi* || **15** Pr *pariṅgitājūnā°* || **16** N ΨPL<sup>1</sup> PrM Bh *aṃgitai*, but in Bh corr. by cop. to our reading. AL<sup>2</sup> with us || ΨPL<sup>1</sup> PrM *bhāṣitena* || **17** A °*cakṛtravikāraś ca*, corr. by 2nd hand to °*cakra°*, for °*vaktra°* || A *jūṇyate* for *grhyate* || **18** Here bh sets in with *maprajñāprabhāveṇa* || **19** Pr °*dharmma*, om. *aya* || Over *kathaya* gloss in bh: *tvam* || **20** A *mayāśvam* || bhN °*nagarāṃ pra°* || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || 23 A  $\Psi$  PL<sup>1</sup> M *śavidyānām* || 24 In bh gloss on *avaman-yeta*: *avagayati* [read *avaganayati*] || 25 A *asty evāparam* ||  $\Psi$  PL<sup>1</sup> Pr M *asmi* for *api*; but in  $\Psi$  this reading has been corrected by cop. from *api* || 26  $\Psi$  P *āprāptakālam*,  $\Psi$  with gloss on *ā*: *atīśayena* || M *bravan* || 27 M om. *na* || bh N *viprayatram* || 28  $\Psi$  P Pr L<sup>1</sup> M p have this and the following line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced by *tathā ca*. It therefore would seem, that the archetype of these MSS. had *tathā ca* and stanza 24 in the margin || A Pr *abhuktaṃ*, *bhu* being corr. by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss in bh: *ekāṃte* || 30 A om. *api ca* || 31 Over *nāgarikaḥ* bh gloss: *caturāḥ* || 33 In bh gloss on *bhāryam*: *sthātaryam* ||

## Page 8.

1 In bh gloss on *durrinītāḥ*: *duṣṭacāritrāḥ* || 3 A om. *kiṃ ca* || 7 Over *prāyena* gloss in bh: *hryukto 'yam arthak* || 9 M <sup>o</sup> *asūni* || 11 In bh gloss on *cimāṃti*: *bhujjāṃti* || 14 M *rājñā* || bh N *grāharākyā* || 15 bh  $\Psi$  PL<sup>1</sup> L<sup>2</sup> M *tadvārenaiva*; Bh *na diārenuiva* (a wrong emendation); Pr *tutdiārenēva*; A with us || N *vidvām(ta)* [sic] *rabhūdiārenuiva* || 16 Over *go* gloss in bh: *rājā* || 17 In bh gloss on *ūṣarād*. *ksetiūt* || 20 In bh gloss on *dveṣṭi*: *dveṣam karoti* || 24 M *granā* for *'grago* || In bh gloss on *pure*: *nagare* || 25 A *prabhur dvārāśrīto* || 26 N ms. our stanzas 39 and 40 before our stanza 37 || Pr *jīvati* ||  $\Psi$  PL<sup>1</sup> *prabhravan* || 28 In A this pāda has been supplied by 2nd hand || 32 Pr *aṃtāhpuravaraiḥ*, N *aṃtāhpurasvaraiḥ* || In bh gloss on *antāhpuracaraiḥ*: *rājñvāhik* ||

## Page 9.

2 Pr *na krecchrēpy apy* || 3 bh N A  $\Psi$  PL<sup>1</sup> Pr M *diviṣan*; Bh *diviṣadvēṣaparo*, corr. from *diviṣedve*; Hamb. MSS. *diviṣadvēṣaparo* || bh N A  $\Psi$  Pr M <sup>o</sup> *divēṣapare*. In  $\Psi$  there is a hook over *re*, which probably is a deleted *i*-stroke; PL<sup>1</sup> with us ||  $\Psi$  PL<sup>1</sup> Pr *nityam aśtānām*, hence M *nityam aśtānām* ||  $\Psi$  *allubha* add. in left margin by cop, but the greater part of *ra* has disappeared with part of the margin || 5 M om. the two akṣaras *na ku* || 8 M om. *sra*<sup>o</sup> || 9 M <sup>o</sup> *lopa-mām* || 10 A *dūrā* || bh N  $\Psi$  *yathākārāḥ*, but in  $\Psi$  corr. by cop. to our reading; A PL<sup>1</sup> M with us || 15 Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭam* (or *kaṣṭa*) || 20 M *pragunas* for *sa gunas* || 21 Pr *na brūyāt*, *na brū* corr. from some other reading || 22 M *ra* for *eva* || Pr *satā* || 23 M om. *uktaṃ ca* || 24 P *bhāginah* || M om. *bhoginah* || M *nrūyaḥ* for *kūrāḥ* || 25 N A *sureṃdrā*, Pr *sarandṛā* || A *maṃtravidhyāś ca* || 26 bh N A  $\Psi$  PL<sup>1</sup> Pr *nicānīcajalāśrayāḥ* (NPr om. *ḥ*, in  $\Psi$  *ḥ* inserted subsequently by cop. before

śra°); in A corr to °jalāsāyāḥ by smearing the *r* with gamboge; M *nīcānicajāḥ* śrayāḥ, Bh *nīcānicajanāśrayāḥ* || 28 M *śastrapānīnām* || 31 A om. *yo* ||

## Page 10.

1 Over *saruṣi* gloss in bh *pusi* (read *pumṣi*) || Pr *natih°*, bhN *nuti°* for *nati°* || bhN *rdiśadveṣah*, PrBh *tadrīśūlveṣah*, Ψ *tadrīśadveṣah*, PL<sup>1</sup> *tadrīśat-dveṣah*, A with us || 2 bhNAΨPL<sup>1</sup>PrMBh *dānam* for *dāna* || 3 N om. *iā jñānāḥkham* || 4 M *cāpi* || 7 Pr *tasya* for *tatra* || 10 M *ta* for *na* || Over *bhrū* of *bhrūgate* gloss. of bh *dr* || ΨPL<sup>1</sup>Pr *jyotsnā*, M *protmā* || 12 M *saṃśu* for *santu* || M *yathābhipretamanuṣyaśīyātām* || In bh gloss on *anus(hi-yatām* : *krīyatām* || 13 Pr *rājñā* || 14 M *bhogyauṇa°* || 15 M *piṅ-galābhīmukham* || 16 A *athāgacchatām* || M om. *apa°* *ie°* || A *raitralatā* || 18 M *nulldiṣṭe* || 19 Between *nakhu°* and *°kuliśa°* an akṣara has been deleted with black gamboge in A || bh *sana°*, corr. from *sane°*, N *sane°* for *māna°* || bh *ayi*, with gloss by glossator. *komalāmamṭiane*; in N it is not clear whether we should read *api* or *ayi* || 21 In bh gloss over *devapādā-nām*: *bharatām* || 23 M *nekkosunakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabhavāmiti*: *aham sama(rtha it)uktā*, the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanyodyo*, N *dhanāṣye* ||

## Page 11.

1 In bh gloss on *asamath samiyamānah*: *kakraih* (read *rakraih*?) *militah* || 2 AΨPL<sup>1</sup>PrM *cānu°*, Bh *cāna°*, bhN *cānu°* || A *eva patim* || Pr om. *tum tyaja* || 3 In bh gloss on *°saṃgrāhano°* *judarūṇ* || 4 M *yavi manī pra-tibadhyate* || In bh gloss on *tiapuni tāmre* || 5 In bh gloss on *rīrauti*: *radati* || A *iḥhāṣate* || 6 M *jyotir* || In bh gloss on *īacanīyatā*: *nīṇḍā* || bh ins *jadaḥ* after *ayam*, but deletes it again; N *ayam bhaktīyam ayam jadaḥ* || 8 A *āpyjate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpyjate*, i. e. *āpūryjate* || 9 A *yadi* for *yad api* || In bh gloss on *siāmy*: *bharān* || In bh gloss on *drīsyase tvaṇ* || 11 ΨPL<sup>1</sup>PrM *°matir* for *°gatr* || 13 Pr *talōḍiyama°* || 14 bhNAΨPL<sup>1</sup>PrM *lohīṭākhyasya*; Bh with us || 15 ΨPL<sup>1</sup>Pr *cātra*, M *cāraṇtra* for *tatra* || A *°īkriyāḥ*, corr. from *°īkriyāḥ* || 17 Pr *°naṃ* for *°naḥ* || 19 Gloss. of bh supplies *vinī* in marg. || 21 N *mrgālo* || 22 In bh a gloss on *kaṇḍeyam*, which I am not able to make out with certainty (*paṭṭajūlam*?) || Pr *upalān* || bh *golosamah*, corr. by gloss. to *°mataḥ*, and this to *°mataḥ* || 23 Pr *śaśāṃka*; all our other MSS., incl. A L<sup>1</sup>Bh and the MSS. Hh of the *textus simplicior*, read *śaśāṃkam n°*; in bh this is corrected by a later hand to our reading. The MS. I of the *textus simplicior* has our reading, which must be a correction, as h agrees with H || 24 A *gopittago* [this *go* being corrected

from to] rocanā [t added by 2nd hand!] || 25 M *prākāśya* || Pr te for *kṛm* ||  
 26 N *mūnikī* || A *nihanataryāpakūṇī* || 31 In bh gloss on *tān* · *paṇḍitān* ||  
 M *sā ru*°, corrected with other ink to *saṃru*°; A *saṃrunaddhi*, corr. from  
*saṃmaṇaddhi* (?) || A °*lekhi*° for °*śobhā*° ||

## Page 12.

1 M *piṅgala* || 3 A transp.: *siā*° *pra*° || 4 bh *pracchādann*, N  
*prachādann*, ΨPL<sup>1</sup> *pracchādayaṇṇu* || A transp.: *na kṛpit* || Pr *yady anā-*  
*khyeyam tād ādisatu* || 6 Over *dāresu* gloss in bh: *śloka* || A *puruseṣu* ||  
 8 After *bharanti*, A ins.: *pāṭhāntaram*, without giving another reading ||  
 9 Pr *saive*, corf. from *saricem* || M om. *na* || 12 M *srtye* for *bhrtye* || 13  
 A *dukkham* || Over *sukhī* gloss in bh: *pumān* || 15 M *piṅgala* || 16 Pr  
*apūrasatīam* || 17 M a for *asya* || M *saurena* || 19 Pr *tatā* for *tathā* ||  
 20 M *rāgnir* || PrM *bhūdyata* || 21 Pr *taṃ* for *tan* || M *sāmitah* || PL<sup>1</sup>  
*kulakramāgatajanam* || bh *na*, corrected by a later hand into *eva* || 24  
 Ψ P(not L<sup>1</sup>) °*māhārāḥ*, M °*prakarāḥ* || M *śabdamaṣaṃtiāny* || M *bhayaṃkā-*  
*ranāḥ* || 25 Pr *meyā*° || 29 Over *darśitabhaye* gloss in bh: *satī* || 30  
 M *evohutah* || 31 bhNPM (not L<sup>1</sup>) *na* for *ca* after *rane* || bhN *bhūritam* ||  
 32 bhN *taṃ bhuranatīlakabhūtam* || M transp. *janani janayati*, with an  
 unfinished *su* between these two words ||

## Page 13.

1 M *śanti*° for *śakti*° || 2 Pr *mānahīyasya* || bh *matih* for *gatih* || 3  
 M *eva* for *eraṃ* || Over *śāminā* gloss in bh: *teyā* || M *dharayastambhah* ||  
 4 Over *medasī* gloss in bh: *māṃsena* || 5 Fourth pāda in M: *yāc ca*  
*karma dāvarunā* || 6 M °*rūrit* || bhN ins. *atha* before *katham* || 11 M  
 om. *āha ca* || 12 Pr *rusto* || M °*rākābhūṃ* || 14 M *paraśīla*, with *pi*  
 added by 2nd hand between *ru* and *sīl* over the line || 15 Gloss in  
 bh on *atha*: *athavā* || M *srīyate* || 16 M *karotīti* || Pr *tasyā* °*sāratām*,  
 bhNΨPL<sup>1</sup>M *tasyāḥ sārātām*. Gloss. in bh adds *aragraha* over the line before  
*sārātām*, without deleting the visarga. A *tasyāsārātām*, Bh *tasyāḥ sārātām*.  
 Śār. 15, 4. *tasyās sārāsārātām*; but in Śār. this word is followed not by *jñātā*,  
 but by *jñātum* || 17 Pr *kolukā* || 18 N *rasād* for *harṣād* || 19 M *bho-*  
*janam āpila* | *van nūnam* || 21 N *parusacarmāśeṣaṃ guṇḍhīlam* || 22 M  
*iva* for *apa*, Pr *katham na* ||

## Page 14.

1 M *śrutvāiva* || Pr *medasā* || bh *nudhi*, corr. to our reading, apparently  
 by copyist || 2 bhN *ryjñātum* || 5 After *kāryah*, ΨPL<sup>1</sup>PrM ins.  
 || flourish || *kathā* 2 || A later hand ins. *kathā* 2 in bh || 6 In bh gloss on  
*paragraho*: *strī* (l) || N *dhairyaḥ* *dhairyaṣṭambham* || 7 bh *doṣāḥ*, M *roṣā* ||



8 P (not L<sup>1</sup>) om. *sāstram* || M om. *vānī* || 9 N *ayogyā yogyā ca* || 10 bhN *eraiva* for *atraita* ||  $\Psi$ PL<sup>1</sup> *etsvarūpaṃ*, in  $\Psi$ L<sup>1</sup> *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in  $\Psi$  || 12 M *nrtyam* for *krtyākrtyam* || 13 M *sunrtyasya* || • 14 In  $\Psi$  gloss on *dharmā* by cop.: 'gnan ||  $\Psi$ PL<sup>1</sup>PrM *ca* for 'pr || Pr *duṣvare* || 15 M *nrtyaḥ* || bh *esa*, corr. by gloss. to *era* || 16 bhNA $\Psi$ PL<sup>1</sup>PrM *sacivair*; Bh altered: *manyate na samam dhārya* || 17  $\Psi$ PL<sup>1</sup> *yadd* for *yady* || bhN om. *tul* before *gaccha* || M *bhadra* (corr. to *bhava*) *padhova tada gaccha* || 18 Pr *madanako* || M 'sūra for 'sār || 22 M om. *tavimānūtāḥ* || 23 M om. *bhavanti* || 24 M *yathāvad* for *yāvud* || 25 In bh gloss on *vyāpādayitum*: *hamtum* ||

## Page 15.

2 M *smāpudam*, corr. to *smapudam* || 5  $\Psi$ PL<sup>1</sup>PrM *vicīṇṭayan* || M *āyātam* || 6 N *yathā sarvam* for *yathāpūrvam* || 7 bhN *satyaṃ* for *sattvaṃ* || 8 M *agri* for *api* || M *kuṇyāmi*° for *kuṇ svāmi*° || N *virūpyate* || 9 M *nūnū-jām* || 10 M *vināśanamḥ* for *vināśaḥ* || 11 N om. *tathā ca* and stanza 92 || 13 Pr *sarvadevamayaś cāsya* || 14 NPr *devo* || 17 Pr *mūrdhāni* for *mrduṇi* || 18 bhN $\Psi$ L<sup>1</sup>PrM *saṃuṣṭrātān*, P *saṃuṣṭrītān*, A *saṃrṭrītān*; Bh with us, see above, p. 33 || 19 M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one: *gaṇḍasthuleau madurūrinibuddharūgamaltabhramadbhramarapā-datalāhatōpi* || *kopaṃ na gachati nīlāṃtābalōpi nāgātūlye* (1) *bale na ca lavān pari kopam eti* || 21 M *ānāyāmi* || M *prṣṭa*° for *hrṣṭa*° || 22 M *manasī slutim* || N *upagataḥ* || 23 M *pady* for *ehy* || In bh gloss on *dustarsabha*: *he* || 24 M *nibhīko* || bh *na sūdasi* for *nadasūti* || 25  $\Psi$ PL<sup>1</sup>Pr *tac ca śrutvā savi*° || 26 PBh 'bruvīt, corrected by the copyist of P to 'bravīt || M *sūmarṣam* || 27 M *jñānasyati* || M *maṇḍalam* *vaśāsyāse* || 28 N *piṅgalakānuhāto* || M *tanā* for *tac chrutvā* || 29 M ins. *anak* between *uṣādam* and *agamat* || M *bhadra vān* for *bhadra bhavān*, corr. to *bhavān* by smearing *dra* with *gambo* || M *sāḥkṣamāvyaro* || 30 M *yad* for *tul* || 31 M *sakāśāt dīgīṭaryah* || M *bho syutyam ashitam* || M *nīti* *ṣā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

## Page 16.

1 M *bhūmah* || 2 M *centūtāḥ* or *cittūtāḥ* || PrM om. *kvacit*; in Pr a later hand adds *jātu* in margin to be inserted before *kenacit* || 3 bhN *tatas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagarato* || M *ida smāha* || 6 bh *śisyā*°, N *śisṣā*° for *śasṣā*°; Pr *śappāgrāhi bha*° ||  $\Psi$ PL<sup>1</sup>Pr ins. *tat*, M *te* between 'smi and *kuṇ*, M om. the punctuation || M *ma* for *mama* || 7 In bh gloss over *sabhayaṃ*: *yathā*, then an akṣara which I cannot make out || M *devatāprasādam* || 8 Pr *śisṣabhajanā* || M *naṇḍamto* || In bh gloss on

*bhramanti*: *satvāḥ* || 9 M *caṇḍrikāvāhanasya* || 11 M *racūdamanapūna*<sup>o</sup> for *khū* || In bh gloss on *khūlana*<sup>o</sup>: *bhojana*, and *go* by the same gloss. over *khū* || 12 ΨPL<sup>1</sup>PrM<sup>o</sup> *°dakṣaṇā* || 13 In bh gloss on *sumate*: *he* || 14 ΨPL<sup>1</sup>PrM<sup>o</sup> *°dakṣaṇā* || M *°śyapathapurassaram* || 15 M *°vedam* for *°cēdam* || 16 bhN *°amtaḥsarair* || 18 N *tathū ca* || M *°sānnipūteke* || 20 *masā-dasamukho* is a misprint for *prasādasamukho*; Pr *masamukho* || Pr na, M *nū*, corr. to *nā* for *naḥ* || 21 N om. *yataḥ* || 22 ΨPL<sup>1</sup>Pr *°śāsire* || 25 M *so* for *°suu* || 27 Pr *°rājadhuraṇ* || 29 M *°vibhūtiāḥ* || Pr *armena* || In bh gloss on *vibhārāḥ*: *vitta* || 30 P *°nripajāt* || 31 N *yathaucita* || 32 M *padauśam* || 33 Pr *°saṃjīva āha* ||

## Page 17.

2 N transp. *tatra* after *nāma* || 3 M *°sakalapunnarāyakaḥ* || 4 M *catur-ratā* for *ca kurratā* || 7 Pr *°drakṣyatām* || 8 ΨPL<sup>1</sup>PrM *°pāthivena* || 9 Pr *°mahate* || 12 N *°tatpuravāsino* || 14 In bh gloss on *°sāntahpuro*: *°sabhāryaḥ* || Ψ *°ūnyābhyaṛcitah*, but corr. with a very small zigzag line to our reading. Hence PL<sup>1</sup>, misunderstanding Ψ's correction. *°ūnyābhyaṛcitah* || 15 M *°grhya* || Pr *°gaurabha* || 17 In bh gloss on *°ardha*: *°galotho*, and on *°niḥsūritah*: *°kūlhyo* || Pr om. *so* 'pi || N *°akalukūṭamtaḥkaraṇo* || 19 bhN *°acintayat*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he has finished the akṣara || 22 N *°upakarttum* || M *°nityajah* || 23 M *°caranokah* for *°canakah* || M *°bhūṃktum* ||

## Page 18.

1 Pr *°kathācit* || 2 M *°dhustatram* || 4 In bh an akṣara has been deleted by the copyist after *bho* and replaced by 2; bhN *bho* once || 5 Pr *°tilena* for *°dantilena* || bh *°jūgarena*, N *°jūgurena* || 6 bhN *°mārjanakarma-stasyāpi*, ΨPPrMp *°mārjanakarma kurrato* 'pi, L<sup>1</sup> *°maṃjanakarmma kurbato* 'pi for *°ratasyāpi*. Our text gives the reading of ABh and Hamb. MSS, to which bh's reading evidently goes back || 8 bh *°apratihatamata*, but *ma* corr. by cop. to our reading || 11 bhNAΨPL<sup>1</sup>PrMpBh *°yud eva* for *°yud dvā* || 12 bh *vā*, corr. by cop. to *ca* || 14 M *°yadī rāpūyaṃ* || Second *pāda* in Pr: *°nṛnām hrdayasaṃsthitaṃ* || 15 M *°sagūḍham* || 16 bhN om. *°vīṣaye* || 17 Pr *°julpati* || 19 After *tathā ca*, N inserts this stanza: *°dūrodārac-°ritracitravibhavaṃ dhyūyānti cānyaṃ dhīyā* | *°kenēchaṃ mārthatotha-vadiva premānti rāmaḥkrvāṃ* | 1 || 21 bhNPr *°vāmalocanā* || 22 M om. *°kṣaṇo nāsti* || Pr *°prāthayatā* || 23 M *°upajūyate* ||

## Page 19.

4 M *°prasādapaḍmuro* || 6 Pr *°deva* for *°eva* || 13 bhBhK *°dyūtakāre* *ca* for *°dyūtakāreṣu*. The MSS. I h of the *textus simplicior* with us; H *°dyū-*

*takāreṣu* || Pr om. *satyaṃ* || 15 In bh gloss on *madyape*: *nare*, and on *tattvarīntā*: *jñānaṃ* || 17 Pr om. *vā* after *anyasya* || 19 M *i* for *iti* || 20 In bh gloss on *viskambhitam*: *āgataṃ* (!) || 21  $\Psi$  L<sup>1</sup> (not P) *gorambhako* || 22 M *ājaprabhūdādurlakṣito* || bh *daṃṭalikaḥ* || PL<sup>1</sup> (not  $\Psi$ ) *svayaṃ nigraha-karttā ca* ||

## Page 20.

1  $\Psi$  PL<sup>1</sup> PrM *iti tataḥ śrutvā* || 2  $\Psi$  (not L<sup>1</sup>) *gorambhakasya*, N *gorakasya* || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *garābhūtiṃ* || In bh gloss on *parābhūtiṃ*: *parābharaṃ* || 8 M *vilasya* for *vīlasya* || Pr *vilakṣyamanāḥ*, PL<sup>1</sup> *vilakṣamānāḥ*, both omitting *sodiegah* || Pr *gauram* for *gorabham* || 11 M *vr̥ṣto* for *dr̥ṣto* || 12 bhN om. *gatīdvīca*, om. *tum* || 19 M *sa mārjana*° || 20 M *vibhīṣbhakṣanaṃ* || 21 bh *atra stutaṃ* for *aprastutaṃ* || 22 bh *yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* || bhN *krtvā* for *matvā* || In bh gloss on *vyāpādayāmi*: *hanmi* || 24 M *dyūṭākṛtaya* ||

## Page 21.

1 M *resi* for *velmi* || 2 M *na* for *mama*, p om. *mama* || 3  $\Psi$  PL<sup>1</sup> Prp *rājñā cīntitaṃ*, M *rājñār īlitaṃ* for *rājā* || M *kā* for *karma kurvatā cīrbhīkā* || 4 bhN *yathāyaṃ mamāyaṃ* || 6 bh *saṃmānena*, N *saṃmānena*, Pr only *saṃmān*, with *virāma* under the two *n* || 7 M *ta* for *na* || M *rājanṛtyāni* || 9 Pr *nijābharanāni* || 10 M *śādhivāre nayoṣayāṃ āsa* || 11 M *ne yūjyati* || After *iti*,  $\Psi$  PL<sup>1</sup> PrMp ins. *trīyā kuthēti* || 14 Pr *deva* || 15 M *°laṃkṛtadukṣina*° || bhN Pr *daḥsana*° || 16  $\Psi$  PL<sup>1</sup> PrMpBh *ayi* for *api*; in  $\Psi$  *pi* after *ayi* deleted with gamboge || 17  $\Psi$  L<sup>1</sup> M (not Prp) *nirasaśīti*, in  $\Psi$  rather invisibly corr. to our reading || 18 In bh and  $\Psi$  over *vayasya* gloss: *he* || M *meduḥja*° for *madbhujā*° || 19 Pr *°rāhārino aṣasraṃ* || In bh gloss on *aṣasraṃ*: *niraṃtaraṃ* || 20 bh *°rautia*° for *°raudra*°, corr. by a later hand to our reading || 21 Over *ājñāpayati* gloss in bh: *bhavān* || 23 Pr *śatiraṃ pravāraṃ* || 25 N *°prāgalbhena* || Over *stokair* in bh gloss: *śvalpaḥ* || 26 Pr *vijoṣya* || 27 bhN *keṛala* || bhN *maṃtrayeti*°, which a later hand in bh corrects to *maṃtrayetaṃ* || 28 M *śeṣasarvopī* || bhN *mṛgaṇo*, M *mṛgaparjānā* ||  $\Psi$  PL<sup>1</sup> Mp *dūrīkṛtas* ||

## Page 22.

1 In  $\Psi$ , *°bādhitā* has been corr. by a later hand to *°bādhītā*; PL<sup>1</sup> p *kṣudhāryādhitā* || 2 P M om. *yataḥ* || 3 M *atha connotam* || 5 N *yataḥ* for *tathā ca* || bhN *saṃgrāmasaṃyuktāḥ* || 7  $\Psi$  PL<sup>1</sup> PrMp *anyac ca* || N *kurramti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsādbhir* || 10 N *bhūpā* || In bh gloss on *cakṣakāḥ*: *vaidyā*, with a small visarga added over the line || 11 bh *śūdrānām*, N *śūdrānām* for *mūḍhānām* || Pr *paṇḍitāḥ* ||

**12** bh *pramāthiditām*, *thi* del. by cop. || M *gahamedhinām* || **13** bh N A Ψ PL<sup>1</sup> Pr M p *ganikā*; Bh with us || Ψ PL<sup>1</sup> *śalpinah*, M *śalpita* || **14** M *prīkṣante* || **17** N *aprasādhanaatām* || **18** Pr *saro parijanaḥ* || **22** In bh gloss on *ambikāsutak*: *dhr̥tāṅṣṭra* || **24** M ins. *u* between *ca* and *gacchataḥ* || M *unmārggarūcyatā* || M *mahāmātrāḥ*; bh N A *mahāmātyāḥ*, Bh *mahāmātya*, MS. H of Simpl. *mahāmātyā*; MSS. of Simpl. I h and the Ψ-class with us || In bh gloss on *śamipagāḥ* (instead of on *muhā*): *ādhoranūḥ* || After our stanza 121, N ins.: *attum vīmehati sūmbhavoḥ ganapater ākhu kṣudhārttāḥ phanīḥ tam caī kraucaripoh śa eva gṛisutāsūphōpi nūgānanam | uccham* [misread for *uttham*] *yatra parigrahasya ghaṭanām śambhor apī syat grhe tatśānyasya katham na bhāvi jgato yasmāt svarūpo<sup>h</sup> ki tat* || **25** bh *śasyabhōjī* || In bh gloss on *kaiṣṭāḥ*: *dhr̥tūḥ* || **26** Pr *śāmin* ||

## Page 23.

**2** N *pradeśe* for *deśe* || In bh gloss on *parurājako*: *saṃnyāsī* || **3** In bh gloss on *sūkṣma*: *onam* || **4** Pr *mahata* || **5** In bh gloss on *na* . . . *viśvasati*: *na viśvāsam karoti* || In bh a mark over *kakṣūtāt*, but in the margin only *aut* 1, without a gloss || **6** M *atha*, om. *vā* || M *redam* || **9** M *riṭtāpa* for *pararittāpa* || Ψ Pr M *ṛta mātrām*, PL<sup>1</sup> *ṛta mātram* for *ṛthamātrām* || **10** Pr *vyacintayatiāt | katham* || **16** Ψ *nāśīśah*, *śa* being added over the line by cop. over *śa*; hence PL<sup>1</sup> *nāśīśahsta*, M *nāśīśasa* |, Pr p *nāśīśahstah*, this reading being corrected in p by another hand to our reading || **17** N *karttum* for *om* || **18** Pr *bratīnah* || **22** Pr om. *devaśarmā* ||

## Page 24.

**2** Pr om. this line || **3** *prathame* also A and Hamb. MSS. and h. Cp. l. 1; Bh *ādye* for *prathame* || Pr *matum* || **4** Ψ P Pr M Bh *kṛīyamānāsu*, *nā* being corr. in Ψ by cop. from *ne*; L<sup>1</sup> *kṛīyamānāmesu* || **6** Ψ *saṃjāte*, corr. by cop. to our spelling || **7** Pr *kāga* || N *celti* for *cille* || **10** Pr *dī* (new line)-*dikṣita māṃtrina* || **11** M *mūṣam* || **12** Over *tiṃgasya* gloss in bh: *harā* || **15** M *de*, om. *vaśarmā prāha* || **17** N om. *yataḥ* || **18** M *saṃgāram* for *saṃgāt* || **19** M *kubhanayāt* || M *khaganulopāsanāt* || **21** bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss. to *hrīr*, which is also the reading of Ap. MSS. H I of Simpl. *strī* || M *prasādād* for *pramādād* || **24** bh N *te nīma* for *tena me* ||

## Page 25.

**2** bh N Ψ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing words are supplied in margin by cop. (*śōpi hastapād . . . marddanena patrī . . . noyanūdīkay . . . paricaryayā tam . . . paritoṣam anay . . .*, the dots indicating akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the  $\Psi$ -class including  $L^1$  are complete ||  $M$  *paritrokānayanūlikayā* ||  
**9** Pr °śyaṣṇa° for °śiṣya° ||  $M$  *kaścidagrāmūtramūtham* || **10**  $M$  °trisehañā°  
 for °trārohañā° || **12**  $M$  om. *athairam tasya gacchato* || **13**  $M$  a [new line]-  
*tārya* || **14**  $\Psi PL^1 Pr M$  *devāreca* || **15** *yāgeśvaraś ca* with us  $\Psi PL^1$  and  $h$ ;  
 Bh and Hamb. MSS. *yāgeśvaraś ca*; bhNA *yāgeśvarasya*, corrected by  
 the copyist of bh himself to our reading; PrMp *yogeśvaraś ca* || **16**  $M$   
*sāthamradhūnena* || **18**  $M$  om. °guna° || **19**  $L^1$  *tārat bahudayūtha°*;  $P$   
*tārat rahudayūtha°* || bh *hudyugala°*,  $N$  *hūdayugala°*, Pr *hudyugalam*,  $\Psi PL^1 Mp$   
*hudyugalam*; ABh with us || **20**  $M$  *nūpi* for *bhūyo°pi* ||  $M$  *samupatya* ||  
**21** bh *prahayator*,  $r$  being added, as it seems, by a later hand.  $N$  with the  
 other MSS. ||  $M$  °pratibahacintah || **22**  $\Psi$  *gomāyus tayor*,  $s$  being corr. by  
 somebody, who took  $ta$  for  $ū$ , to bh (reading *gomāyu bhūyo*);  $PL^1$  *gomāyusūyor* ||  
 Pr *vicimlayat* ||

## Page 26.

**1**  $M$  *jumbuko* ||  $M$  *samghattū* || **2**  $N$  °śyatīti || **5** bh  $N\Psi PL^1 Pr p$   
*soyamano*,  $M$  *soyamāno*; ABh with us || In bh gloss over *uddiśya: smrtiā* ||  
**6** Pr om. *ūgacchati tūcad* || **8** Pr *mūljam* || **10**  $P_1$  *samucchūya* ||  $\Psi PL^1 Pr$   
*pūtkartum* || **12**  $\Psi PL^1 Pr Mp$  *etammulham* for *etam bahumulham* || In  $\Psi$ ,  
*vayam* has been corr. by a later hand to *aham* || MSS. *cāśādhabhūtinēti* (bh  
*rāsūdhā°*); corr. of  $\Psi$  adds in marg. *mūṣṭah* || **13**  $M$  *śanarh* only once || **14**  
 $\Psi$  *likam*; cop. adds *ko* in marg;  $PL^1 Pr M$  *kolikam* || Over °*krte* in bh gloss.  
*nimitta* || **15**  $M$  *pravṛṭtam* for *pracā°* || **16**  $M$  *sūyedhi* for *sūryodhā* ||  $N$   
*tarūmchatikam*,  $M$  *tarūtika* || **18** Cop. of  $\Psi$  *gyo*, a later hand adding *apranā*  
 in marg.; bh  $N$  *apranūgyo*, Pr *sapranūgyo* || bh  $N$  *sūryodhā* ||

## Page 27.

**4**  $N\Psi PL^1 Pr Mp$  *koliko*; bh with us || **5** bh *saskṛtya* || **8**  $M$  om.  
*nā devāda* || **10** bh *duhsamcarāsu*;  $N$  *duhsamcārāsu*, but corr. by cop. to  
 bh's reading || **11** In bh *patyur* corr. by a later hand to *pahpur* || After  
 stanza 133  $P$  (not  $L^1$ ) ins *tathā ca* || **12**  $N$  *pariyamkēpy āstaranam*,  $\Psi PL^1$   
*pariyamke sūstaranam*,  $M$  *pariyamke sthūstaranam*, Pr *pariyamke svasteranam*,  $p$   
*pariyamkasyāsta°*; bh with us, but °*re ā°* (which may easily with  $N$  be misread  
 as °*py a°*), corr. by a later hand to °*re ī°* ||  $N$  *manoharāy kanyāy* || **13** bh  
*cauryatatalabdhāh*, corr. by cop. to *cauryaratatalabdhāh*;  $N$  *cauryaratatalabdhā* ||  
**16** Pr *parapam*, then one akṣara smeared with gamboge, then *samṣaktā* ||  
**17**  $\Psi PL^1 Pr$  *devāśaṁmano*,  $M$  *devāśaṁmanā* ||  $N$  *nūca* for *āha* ||  $M$  *bho*  
*bho garan* || **20**  $N$  *bhartā* for *tadbhartā* || **21**  $\Psi PL^1 Pr p$  *skhalan*,  $N$  *khalan*,  
 $M$  *śralan* || **22** Pr *grhītagrhitamadya°* || bh *ryāghutya*, corr. to *ryārṛtya*, as it  
 seems by copyist;  $N$  *ryārṛtya* || **23**  $\Psi PL^1 Pr$  *kolikas*,  $M$  *kūlikas*,  $p$  *kaulikas* ||

## Page 28.

9 bhN *pratiktavarāṇam* || 10 bhNAΨPL<sup>1</sup>Bh *tarāparūḍam*, Pr *tarā-*  
*padam*, M *tarūdam* for *tarāparūḍam* || 11 bhN *karīyām* || 13 M  
*dr̥ṣṭhabandhane nadvū* || 14 ΨPL<sup>1</sup>PrM *kolikam* || 16 M *sā āha* | *śya*  
*mamāsthām* || 17 M *kāliminam* for *kāminam* || Pr *asminn* for *atīśminn* ||  
 18 PL<sup>1</sup>M *samāga it* || 19 M *maira* || Pr om. *yataḥ* || 20 NPr *riṣa-*  
*masvūḍa* || 21 Pr *taṃ* for *tan* || bhN *manyate* for *manye* || ΨPL<sup>1</sup>Pr  
*saṃśritam*, M *śūṣitam*, in Ψ gloss by later hand *slāghitam* || 22 N om.  
*tathā ca* and stanza 139 || 24 M *taruṇaphalabhīja* ||

## Page 29.

2 M *bandhakī* || 3 bhNΨP<sub>1</sub> *bhavya* for *bhaja*, in Ψ corr twice to  
 our reading, but *ja* twice deleted again. PL<sup>1</sup> with us || 4 P<sub>1</sub> *t* for *ta* ||  
 5 bh *yataḥ*, but corr. to our reading by cop || 6 PL<sup>1</sup> *prabodhak* || 7 Ψ  
*trām* for *tiām* || 8 bhNΨPL<sup>1</sup>P<sub>1</sub>M *tathāiva tathā*; ABh with us (only  
 'stī') MSS. HI of Simpl. only *tathānustīte*, h *tathānustīto* || ΨPL<sup>1</sup>Pr *kolikah*,  
 M *kālikah* || 9 M *trne* for *kāne* || M "iata" for "yata" || 10 M *ruṣa* for  
*paruṣa* || 11 M *puruṣam ca da nāḥasī* || M *tas trām* for *ta trām* || M  
*śarabhedayān na*, om. *kimcid āce* | so 'pu bhu || 13 N *vā* for *sā* || 17  
 ΨPL<sup>1</sup>Mp "coritam || N om. all the text between *apaśyat* and *śagrham abhyetya* ||  
 18 ΨPL<sup>1</sup>P<sub>1</sub>M (not p) *kolika* || 19 bh *śagrham āgatya*, but the ā-stroke  
 has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over  
 it *bhe* has been written. All these corrections have been made by the copyist  
 himself || 20 *ayi*, not *api*, before *śiraṃ*, also the Hamb MSS. and h || 21  
 M *vam* for *śiraṃ* || 22 M *māyam* for *nāyam* || 23 M *anūyo* for *bhūyo* ||

## Page 30

1 M Bh *bandhakī* || N *sūpekṣam* || 2 M *dhig* only once || ΨPL<sup>1</sup>PrM  
 (not p) ins. 'yam | (PrM omit |) after *ko* || Pr *pativratam* || 3 N ins. *surre*  
 before *lokapālāḥ* || 6 M om. *ahaś ca*, p *dvū ca* for *ahaś ca* || 14 N om. all  
 between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *usanā*  
*śukrah* || In bh gloss on *veda*: *janāni* (sic!) || 23 M om *puruṣair yataḥ tāḥ* ||

## Page 31.

2 N has exactly our text; but the copyist himself corrects his reading  
 to *hr̥dī hālāḥlam eva kevalam* || 5 bh "bhuvanam || 6 N *kapalakatamayam* ||  
 9 N *diśas* || 10 Pr *rane*, N *pravarane* for *ca vacane* || N *mādyam* || 11  
 In bh gloss on *kathitam*. *karibhū* || 12 PL<sup>1</sup> om. *guno*; M *gune* ||  
 20 After stanza 149, N ins. *śamudhāvācīva calasvabhūḥ saṃdhyābhṛarekhēva*  
*mukhūrttarūgāḥ śrīyāḥ kṛtārthū puruṣam nirarthakam nipīḍitūktakaval tya-*  
*jamti* | 6 | ||

## Page 32.

**3** N *ācaranīyaṃ* || **5** bhN *drāraṃ sthito*; Hamb. MSS. *diṛadeśasthito*, h *diṛadeśasthēpi* || bhN *°kṛtyotsakatayā* || **7** Pr *kṣaṇa°* for *paṇa°* || **9** ΨPL<sup>1</sup>Pi M *samagra°* for *samasta°* (L<sup>1</sup> *°kṣurbhūṃdā°*) || M *kiṇodhūviṣṭaḥ sa* [a later hand adds *n]s tasyāḥ* || **10** N *prakṣīṭavān* || ΨPL<sup>1</sup>Mp *athānyasmin*; Pr om. *athāsmiṇ* || **11** bhNAΨPL<sup>1</sup>PrMp Bh *pūl°* for *phūl°* || N *pūṇinānena* || **14** M om. *nūṇitaṃ* || M om. *drdhapiṇahūṇair jayajīkṛtya* || **15** In Ψ gloss on *dharma°* . . . *sabhūṃ* (the dots indicating some akṣaras lost with part of the margin) || **17** N *śraṇādeṣa* || M *nodhoram* || **19** M *°varṇasamkṛta°* || **22** bhN *lalāṭaḥ śi°* || bhN *bhūṇaṃ* || **23** bhΨL<sup>1</sup>Pr *kampyamānam*, P *kupyamānam*, N *kupyamānam*; MA with us. Bh *kampamānas tr ā°* || **24** ΨPL<sup>1</sup> *tasmā* for *tasmād*; in Ψ a nearly invisible *t* added over the line ||

## Page 33.

**2** M *ṛṣṭaḥ* for *hrṣṭaḥ* || **3** N *sāmāṣa* || M *śuci* || **4** ΨPL<sup>1</sup>PrM *°canto*, but in Ψ corr. from our reading || **5** bhN *āroṣyatām* || **6** M *caḍhyasthānaṃ* || **7** M om. *dharmaṃdhikṛtān*; Pr *dharmaṃdhikṛtān* || N *°nāṭra* for *°nāṭya* || **9** In bh, *huda°* has been corr. from *huda°* by the copyist || **12** bhNAΨPL<sup>1</sup>PrM om. *uttānta*, reading only *trayaṃ api* Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || **13** M *umucya eva vronu* || **14** M *avadhā*, bhΨPPrM transp.: *roga-bhāḥ ca* NApBh with us. L<sup>1</sup> om. *ca*. MSS III of Simpl. [h has a gap here] *ca rogarān* || **15** bh(not N)AΨPL<sup>1</sup>PiMp om. this line. In bh it has been supplied by corrector (reading *īyaṃgūtā*). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading *hy eṣā*, I *hy etā* for *teṣām*), Bh *aparādho* for *°dhe* The MS. h of Simpl. has a large gap here || **16** AΨPM *nāḥkārchedaḥ* || N *distāṃpta°* || **18** M *saṃyamaṣṭhāpya* || M *kuyuddhene°* || **19** After *°āḍi*, ΨPi add *kathā* || 4, P adds *kathā* || flourish || 4; M *kathā* || 4; p: *caturthī kathā* || 1 ||, Bh *caturthī kathā* || **20** ΨPM *buddhīṣpharaṇaṃ* || **21** bhNAΨPPPrMp om. all the text between *ṛṣṭate* and *ḍamanaka*, l. 25. It has been supplied in our text from L<sup>2</sup>Mu<sup>2</sup>BhK, which, however, omit *pragatāḥ*, l. 22 (but see Śār. A 39 to A 40) || **23** Bh *mahārāja* || **24** Bh *bhṛtyai rāyaṃ* ||

## Page 34.

**2** M *mahatṛa* for *mahac ca* || **4** Pr *śīd*, bhNAΨPM *śīd* for *śīd*; Bh a horizontal stroke marking a missing akṣara (for *śho*), and *śīd* for *śīd* || **6** Pr *gunatīdomakaṃ* || **7** Pr *ekataṃyābhāḥ* || M om. *abhāḥ* || **8** Pr *ṅgaḍ vā* || **10** Pr *mrga*, om. *yā* || bhN *pūṭam* || N *iti* for *ityādi* || M *lāṭra kū pajēṣu vṛttate*, om. *mayair iya° ho* || **11** M *varttate* || **12** Pr *asamīkṣita saddoṣa°* || N *°śravanaṃ* || **13** bhNΨPL<sup>1</sup>PrMp *baṃdhavadha-*

chedaridhir (L<sup>1</sup> ram°), A *bandhuvichedarudhir*; Bh and Śār. with us || bhN °lūbhe for °lobho || 14 M *uati* for *bhūati* || 15 In Ψ gloss by cop. over *drava* of °*rudrata*: nūsa; hence M °*inūśa* for °*rudrata*; Pr °*inūśadhara*; bh °*rudra*, but corr. by cop to °*rudra*°, which is the reading of N || ΨPrM °*īṣṣṣṣ*, L<sup>1</sup> °*īṣṣṣ* || 16 Pr om. *pūdanam* || 18 M *ati* for *api* || M *prati-*  
*loka*m || 20 After *vaitate*, Pr inserts *evam śreyṣṣ api guṇṣu* || 21 Ψ *śaṣṣabhoji*° corr. by cop. to *śaṣṣabhoji*°, which is P's and P's reading; L<sup>1</sup> *śaṣṣabhojadharmasv eva*; bh *śaṣṣabhoji*° || 22 Pr e, om. *ca prāṇena* || 24 bhN *vaktayam* for *tat katham* || M °*brut* || 27 N °*inūśitaḥ* || 28 Pr om. *katham etat* ||

## Page 35.

5 M *ara* for *eva* || bh °*urvedanāpi*, N °*urvedanāpi*, *tenūpakūra*° being corrected by the copyist from *tenūpakūri*; ΨPrM *tenūpakūriurvedanēnāpi*; A *tenūpakūriurvedatōpi*; Bh with us || M *evapurito* || 8 N *apamānena* || 9 Bh *nipatyābhrūt* || 10 M *māmdhena* || 11 Pr *etam*, M *evā* for *eva* || 14 bhN °*sama* || 17 bh °*nurtiḥ*, Pr °*nivrttiḥ* || 18 ΨPBh *prānāśaṣṣaye*, M *prānāśaṣṣaye*; L<sup>1</sup> with us || bh *dukkhapaṇibhūgo*, NΨPL<sup>1</sup>P<sup>1</sup>Mp *dukkhapaṇibhūgo* (L<sup>1</sup> °*bhū* for °*bhū*°, M °*gū* for °*go*), A *dukkhapaṇibhūgo*, *ta* and *bha* are very similar in the old MSS.; Bh *dukkhapaṇito* || 19 M *roṣita* for *croṣita* || 21 ΨPMp °*calakena*, Bh °*calakena*, L<sup>1</sup> *jīvatī thaśulakena* || M *ca* for *iā* || 22 M *roṣita*° for *croṣita*° ||

## Page 36.

1 N *asyāparādham karisyāsi* || 2 bhN Bh *gud* for *gady* || 4 Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* || 5 M *śamorthyam* || 8 M *tī* for *satī* || In Ψ gloss on *pūptakūlam avasaroṣitam* || Pr °*pūtāt* for °*ghātāt* || 9 M *paribhūtam*. In Ψ gloss on *paribhūtam*; *jñātām* || 10 Ψ *durātmanā*, corr. to *durātmanā* || 13 N *kulajātā* || 17 ΨPL<sup>1</sup>Prp *śṛgāla āha*, M *śṛgā*° *āha* || 19 N *sarastīre kucko bakah* || 20 M °*bhākṣā* for °*bhākṣana*° || bhNΨPL<sup>1</sup>P<sup>1</sup>M *sarastīre*; Bh *sarastīrai*; A with us || 21 bhN *bhākṣayann* || 22 ΨPL<sup>1</sup>Prp om. *ca* || M om. *kulīrakah* || Pr *sma* for *sa* || 23 ΨPL<sup>1</sup>M *mama* for *māna* ||

## Page 37.

2 NPr °*urvadatā* || 3 bhM *abhyāhitam* || 4 ΨPL<sup>1</sup> *urddhābhāve*, corr. in Ψ to *rudhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama* *īṣ*° || bhNΨPL<sup>1</sup>PrM *asyāchedo*; Bh *sukhārtter āchedanam bhū itī vīmanāḥ* || 5 bhN *ītyāhitam*, ΨPM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading, L<sup>1</sup> *amīhitam*. ABh with us || 6 ΨPL<sup>1</sup>Prp *matṣyabamdhanaṇām*, L<sup>1</sup> *matṣya-*  
*ramdhanaṇām*, Bh *matṣyabamdhinām* || 7 In Ψ gloss on *ryāhāḥ*, *īraṇam* || M om. *tatra śvaḥ* || 8 M *prakṣepgate* || M *nagurasamāpyahradas* || bh(not N) AΨPL<sup>1</sup>PrM(not Bh) om. *go* || 9 Pr om. all between *vrtti* and *śokenā*,



l. 10 || **10** M °vwrto for °nirto || **12** M सुतः for bhūtaḥ || **15** M ma for mama || **16** Pr agādha || ΨPPrMp saṃkrūmagitum, L<sup>1</sup> saṃkrūmagitum || **17** M mā for mām || **18** N om. mām || **21** M svajivitam, corr. by 2nd hand to svakajī° || **22** bhN dust-matim; ΨPL<sup>1</sup>Pr p duṣṭam, in p corrected, by a later hand, to our reading || M duṣṭamatellinam avasasya cillena; A duṣṭamatir amṭallinam eva ihasya; Bh maṃdamatir amṭarllinam avahasya || ΨPL<sup>1</sup>PrMp transp. evaṃ and samarthitātūn; ABh with bhN || **23** bh edaṃ for evaṃ, corr. by cop. from evaṃ || M yā for mayā || **24** M pra[new line]jñāya ||

## Page 38

**1** M pradeśa || **2** ΨPPrMp sametye [p add. vaṃ] varanat bhū°, L<sup>1</sup> same-tyerava bhū° || bhN om. 'p || **4** M mū for mūma || **6** M ins. etadīya-jātina before etadīyapīṣṭavīśeṣam || Pr °vīśeṣanapūrvam for °vīśeṣam a° || **7** M i mayatī for viyatī || **12** N svarstho || N kulīrakēnī° || ΨPPrMp transp. mahatī matsyā°; L<sup>1</sup> kulīrenādho 'ralokayitū ma, then blank for two akṣaras, then mahat matsyasthī° || **15** M kee[2nd hand adds in marg.: t iairivī] caḥsanūh || **16** Np add ca after tathā; Pr tad yathā for tathā || **23** M avatīhasi || **24** PL<sup>1</sup> utpathapannasya ||

## Page 39.

**3** N om. na kṣipatī || **4** Pr om. krte || **6** bhNΨPL<sup>1</sup>PrM śara-chedam; Bh śarahchedam; A śarachedam aīn, aīn corr. by corr. to avūptarān || **9** bhN tacchiracchnam || **10** Pr nātūlūra || **12** ΨP samūnīkīh, L<sup>1</sup> samūgalāh || **14** N om. all between bratīmī and śrgāla, l. 16 || After itī, ΨPL<sup>1</sup>PrM kathā, p kathā 15 || Bh paṃcamā kathā || **15** M om. kathaya || PL<sup>1</sup>Bh vulham || **16** ΨBh gacchat, PL<sup>1</sup> gacchan for gacchatu || **17** ΨM pratimadino || **18** M pradakṣipatu || **20** ΨPL<sup>1</sup> kasyacī; in Ψ a very dim t added over the line || **21** PL<sup>1</sup> °śūtram muktā° || **23** bhNΨPL<sup>1</sup>Pr Hamb. MSS. tam; ABh and Simpl. h tan; M rāśadharās relam tiyamānam ||

## Page 40.

**1** ΨPL<sup>1</sup>PrMp om. tat || ΨPL<sup>1</sup>PrMp prakṣipyā || **4** bh yathābhīla-khitam, ΨPL<sup>1</sup>PrMp yathābhīlīṣṭam || Ψ gatīm, corr. to gatī, which is the reading of PL<sup>1</sup> || **6** bh upāna for upāyena || N hitam for hi tat || After itī ΨPL<sup>1</sup>PrMp ins. kathā, another hand adding 6 in p; Bh śaṣṭī kathāḥ || **10** M yātī || **11** bhNM tatra, Pr tat for tan na || **12** bh om. tasya || In M the first two pādas run thus. yasya biddha su kuto balaṃ || **13** Pr śaśkena || **14** N om. āha || **17** bhN mrgocchādanam, Pr mrgocchedanam, Ψ mrgocchedanam, APL<sup>1</sup>MBh mrgocchedanam (in A corr. from mrgocchādanam by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd. p. 33 || bhNΨPL<sup>1</sup>PrM duṣṭasya for drṣṭasya; Bh with us || **18** bhN gītivrā || **19** bh dīnāmanā,

corrected by glossator to our reading; N *nā* (deleted by copyist) *dīmā* (*mā* del. by cop.) *nā* || 20  $\Psi$ PMp *vijñāpayatum*, Pr *vijñāpayatum*, L<sup>1</sup> *vijñayanum* || bhN *pariṇ loka*° || *atirśaṃsena* glossed upon by glossator of bh with *nirpeditena* || 21 bhN *nirphāṇasariśatrocchādanakāimanā*,  $\Psi$ PPRM *nirphāṇasariśatrocchedana*°, L<sup>1</sup> *nirphāṇasariśatrocchedana*°, A *nir*[<sup>1</sup>] *kāṇasariśatrocchedana*°; Bh *alam deva paralokaviroddhenūṭirśaṃsena sarvasatīnūṃ nirphāchedena karmmanā kṛtena*. See Śār. 25, 16 and our l. 17 || 22  $\Psi$ M *'itha* for *'rthe* || 23 N *nūti* for *tūni* || 24 N *tathū ca*; in bh corr. writes *śo* or *śo* over *a* of *aparāṭo* ||  $\Psi$  *yeca nirpatyayo*, corr. by cop. to *yena cāpratyayo*, which is the reading of PL<sup>1</sup>PrM || 25 bhN *tenu* for *yena* || Pr *badhaḥ* ||

## Page 41.

2 bhNM *imāśanah* || 4 bhN *'locchādanam*, A  $\Psi$ PPRM Bh *'locchedanam*, L<sup>1</sup> *'lochedana* || M *yam* for *yatkāranam* *īyam* || 5 In bh gloss on *sūmīna*: *tara* || bhN *'śhitasyeṇā* || M *cūakena* || 6 Pr *devasrakīya*° for *derakīya*° || 7  $\Psi$ PrMp *etam*, PL<sup>1</sup> *era* for *esa* || 9 M *ilha kṣyāpah* || bh *musti*, N *musti* || 11  $\Psi$ PL<sup>1</sup> *jāte*, in  $\Psi$  corr. to our reading by corr. ||  $\Psi$ P *rtptir*, L<sup>1</sup> *rnrptir*, M *rkṛti* for *trptir* ||  $\Psi$ P (not L<sup>1</sup>)p *katham ca nah* || 12 Pr *urpati* ||  $\Psi$ PL<sup>1</sup>p *pāhaye* || 14  $\Psi$ Pp *gan durhyate*, in p corr. to *dahyate*; L<sup>1</sup> *go durhyate* || bhN *ha* for *ca* || N *tayā* for *tathū* || bh *prajāḥ* corr. by cop. to *prajā* || 19  $\Psi$ PL<sup>1</sup> *tattā lokah*, in  $\Psi$  corr. by corr. to *tadvat lokah*, which is p's reading || 20 M *yūnūni* || 22 Pr *lokānūhakarīttārāḥ* || 23 M *kṣa* for *kṣayan* ||  $\Psi$ PL<sup>1</sup> (not M)p *yāti* ||  $\Psi$ P *śaṃśayah*, p *śaṃsayah*, L<sup>1</sup> *śaṃśaya* ||

## Page 42.

2  $\Psi$ PL<sup>1</sup>p *sarvāni* ||  $\Psi$ PL<sup>1</sup> *bhaksayikṣūmīti* || 3 bhN  $\Psi$ PL<sup>1</sup>Pp *nirvīti*°, M *nirvīdi*°, A Bh *nirvīti*°; in A corr. by corr. to our reading ||  $\Psi$ PL<sup>1</sup>Pi Mp *ekah svajāti*° || 5 M *gatasya*° for *vā tasyā* || 8 bhNA  $\Psi$ PL<sup>1</sup>Pi Mp *ājñāta*, Bh *ājñātaḥ* for *ājñāpita* || 9 Pr *radho bhavati* || 11 For *śhōdyama*°, bhN  $\Psi$ PPRp *mahodyama*°, L<sup>1</sup> *madyodyama*°, M *mohōdyama*°, A *adyama*°, corr. by corr. to *udyama*°; Bh with us || 14 In bh gloss on *vadhūya*: *kṛta* || Pr *vyākhyāḥ*° || 16 Pr *'nā* for *'nī* || 18 Pr *ac* for *anyac* || Pr *laghusaram* || 19 bhNBh *ekam* for *ekas* || 20  $\Psi$  *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL<sup>1</sup> *laghutar* || 21 bhN *aparāṇṇhā āṃ* for *apa*° *tīṇ*° || Pr *prūptah* for *prūtah* || 23 bh *na vādya*° || 24 Pr *sarvaram* || In bh glossator adds *tam* above *nivedaya* ||

## Page 43.

1  $\Psi$  *damṣṭrā*, but *gato* added over the line (by cop ?); P *damṣṭāma*, L<sup>1</sup> *damṣṭāma* for *damṣṭrāgato* || M *bhavi* || N *śaśakah*, om. *aha* || 4 bhNA  $\Psi$ PPR *smaraṃtāḥ*, M *smaratam*; Bh *anusmaraṃtāḥ*; p Hh *smarata*, I *smarat* || 5 Pr

*maṇḍalamamḍamataḥ*, but the second anusvāra del. by cop. || **6** N *tataḥ* *svendbhikṣitaṃ*, P *tatasthānābhikṣitaṃ* || ΨP *yad devaṃ*, p *yad evaṃ* || **8** P *vartṭm* for *varṭitavyam* || **12** N *śāntiḥ* || **13** ΨP *dyaddevaṃ* for *yady evaṃ* || Over *duḥkṣaya* gloss of bh adds *trāṃ* || **14** ΨP *taura* [Ψ new line] *caurasaṃ-* *ham* || bhNAΨPPrMp *yenētaṃ*, Bh *yenēnaṃ* || **17** ΨP *taṃ na* || ΨPPrBh *kathaṃ ca nuḥ* || **18** Ψ in the first pāda *nīkṣyūt*, corr. to *na syūt*, apparently by corr. || M *parābhavaṃ* || **20** Pr *svabhūrihetoh* || **21** M *du* for *durgān* || **22** M *viśamābhūtāḥ* || M *duḥkṣasūtho* || **23** N *rūjūṃ ca* for *gajānāṃ* || Pr *lakṣana* ||

## Page 44.

**1** N *nīkāśastho* || **3** M *samūt* for *samādeśūd* || bhΨPp *hiranyakaśipor*, Pr *hiranyakaśyapor*, A *hiranyakaśipor*, NBh and Hmb. MSS. with us; h *dhārya*° corr. by 2nd hand to our reading || **6** bhNAΨPPrMp Bh *bhāmī*; Hmb. MSS. and h with us || **7** M *ma* for *me* || **9** Pr *nayat* || **12** ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL<sup>1</sup> misreading this. *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *i* appears in *durggām*, l. 2. M *mānotsāhe* || **17** ΨPPrMpBh *saṃutsakah* || **18** Pr *yūpti* || **21** M *niravṛttele* || Pr *śānāṃpāṇa* || **22** ΨP (not p) *tathānena* for *taṛānena* || **24** Pr *uktāgre*; N *uktiā*, om. *gre* || M om. *tataḥ* || ΨP (not Pr)Mp *kṃcit*, corrected in p to *kṃpit* ||

## Page 45.

**5** Pr *śabden* || **7** Ψ *matrātmanam*, P *matrē ātmanam* || **10** After *itī*, ΨPPrM || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *iva* for *idam* || **11** ΨP *śaśikasya* || **12** N *utyotyatasya*, om. *klam ca i nu* || **15** N *nīhṛtya* || M *puru* for *kuru* || **17** ΨPPrMp *sadyodyatānām*; bh *sadyedodyatānām*, but *dye* deleted again by cop. || **19** bh *gurutmā*, N *gurutātāmā*, *tvā* being del. again by cop. || ΨPPrMpBh *kolikasya* || Pr *yathāhaveḥ* || **21** ΨPPrMpBh *koliko*, corrected in p to *kaṇ*° ||

## Page 46.

**2** Pr *godṣu* || Mp *pumḍaravarddhanam*, Bh *pumḍavaraddhanam* || ΨPPrM (not p) Bh *koliko* || **3** bh *sre sre śilpe*, N *sre sra śilpe*, Pr *svaśvaśilpe* || bhNAΨPPrMp *parām* for *pāram*; Bh with us || **4** Under *vyaya*° gloss in bh. *śarāca* || **5** ΨP *śuṃgaṃdhinau*, PrMp *śuṃgaṃdhinau* || **7** bh *śarīra-* *śruśūsām*, N *śarīraṃśuśūsām* || ΨP *śarīrasuśūsām*, Pr only *suśūsām*; ABh with us || **8** Pr *°variddhāpanikotsavālo*° || **9** M *svagrha* || In bh gloss on *gacchataḥ*: *tan* || **11** p *°kṛtā*° for *°bhṛtā*° || ΨP (not Pr)M *devatāyanā-* *dīṣu*, p *devatādīṣu* || **12** Ψ *kolīathakūrau*, PPrMBh *kolikā*° || P *sthānaka-*

*sthānekeṣu*, ΨPrp *sthānakasthānakeṣu* (in Pr corr. by cop. from *sthānāka*), M *sthānakoru* || 13 M °mukhyāny || 14 M °kita° for °tilakita° || 16 In bh a glossator makes two carets after °śirasjāp, one over the line and one under it, writing in margin: *caḥitaṃrgavadhūsaḥśānetrāṃ tyaktam oḥ* 8. None of my MSS. including NABh has this addition || 17 M °patīṃ for °pattīṃ || Pr °kanaka° for °kimala° || 18 Pr om. °loka° || ΨPPrM (not p) °loranāgrā° || ΨPPrp *ḥṣṭarataṃ* || 20 In bh *nirūpayan*, with *aḥḥadanda* after it, has been corr. by gloss. to *nirūpayamtaṃ*; N with us || ΨPPrpBh *kolikah*, M *kolikāh* || 21 bhNΨPPrMp (not ABh) ins. *samaṃ* before *samantāt*, Ψ at first intended to write only *samantāt*, beginning a *ta* after *samaṃ*, but correcting this to *sa* || Pr *dhanyūvaṣṭamḥbhūākūra°* ||

## Page 47.

3 M *ślokaṃ ca* \ *paṭhan* || 5 M *tad* for *naitad* || 6 Ψ *yenācāraṃgy*, corr. to our reading by corr. || 9 ΨPPrM *py āptam*, p *puaptam* || N *hataṃ* (?) for *hrtam* || After *hrtam*, one leaf is lost in Ψ, comprising all the text down to *m arataratī* (excl.), p 50, l 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh *vaitanyam* || M *cucamtaṃ anyaparam dhatte koṇ yaṃ hṛadāyāni me* || bhN *kṛiyamtaṃ*, corrected by the glossator of bh to our reading || 13 P *mrgasūvākṣyām* || 14 PrM om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mrgam śamsā* for *urśapsū* || 17 Pr *bhū* for *nābhū* || M *kuthilakaṃ*, om. *alakaṃ* || 18 Pr *āmśa* || 19 bhNPi *dahana* || 20 Pr *vaktam* || M *muktuh* for *mukuh* || Pr *śacchakaṃ* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *ya* || 21 P *kumkumādre* || 22 Pr °bhūne || 23 In bh gloss under *vakṣo*: *mama* || Pi °*paṃkojā* for °*poṣṇarā* ||

## Page 48.

1 Pr *radher* || 6 Pr *parāthetṣinā* || 7 P *mukhita* for *muṣṭam* || 9 M *varākaṃ* || 10 N *tanīyamga* || bhNPPRp *vidito*, M *dimṭamto* || bhN *atyudbhutaṃ* || 12 Of pādas cd, M has only the words *amaryate prā nāyate* || 14 Pr *varyam* || 15 Pr °*citta* (new line) *ttasya* || 16 M om. *kṛaśṅgārah* || 17 PPrMp (not Bh) *kolika°* || PPrMpBh *kolikam* || M °*gallam* || 19 M *udgatāśru'am jalam* || bhNAPPrp *apu* for *ayi*; Bh with us ||

## Page 49.

3 Pr *tathā* for *yathā* || Pr *arasthititū* || 4 M *jīaratū kṛtū* || 11 Pr *bibheti*; P *bibheshi*, without *daṇḍa* || 13 PPrMp *kācū* for *kādicū* || bhNAPPrMp *raśīyasatū*, corrected by a corr. of bh to our reading, Bh *raśībhūtū* || Pr *bharati* || 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

'kṣamā. N with the text || 16 bhNPL<sup>1</sup>PrMp ārya taryām; A āyām aryām; our reading is that of Bh, which after uktam ca inserts kālādāse śūkumtale nūtake (I, stanza 21, ed. Pischel, first edition, and Boehlingk; I, 19, ed. Godabolo and Paraba). Pūrṇabhadra never quotes an author by name. We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading || 18 P aṃtaḥkaranahṇa° || 20 M varṭtaryam || PPrM kolika || 23 bhN saḥāhīnakāla, A saha i ahīnakāla, PPrMp saḥāhīnakālāḥ; Bh saha sadāhīna ||

## Page 50.

1 PPr(not M)pBh kolikuh || 2 M anekararnnakacitam || 3 N kālīk°, M kulakūprayogotpatanam || 4 PPrMp kolikam || 5 N tatra ga, the ga being deleted by the copyist; then N om. all the text between tatra and jane, l. 7 || 6 Here Ψ sets in again with m aīatarati || bh gadaīra for aīyāīra || 7 Pr ins. gāṇe before jane || ΨP śarīramśu° || bhNΨPM °śuśrūṣāḥ sadvi° (P sadghī°); Pr °śuśrūṣam sadvi°; A madvi°, but om. nārāyana; Bh madvijñānasamghatūṭaprayogaṃ nārājanarūpam || 8 M °rūpasthāyaina; P (not Ψ) āsthāyaina || 11 Ψ manosa (śa del. again by cop.) rathar di°, P manorathar di° || 12 bh rājanyām, corr. by cop. to our reading; ΨPp rājakanyām (corr. in p to our reading); PrM rājakanyāyām for rājanyām; ABh with us || P °cunāīale° || 13 ΨP °kṣamā° || ΨPPrMp atisurabhiḡaṃḡhiv-  
cūtramālūṃbaro (M °gaṃḡdha° for °gaṃḡdhi°) || 14 ΨPPr (not M)p kolikas || bhNΨPPrp rājakanyām, but m in P very small, in p deleted again; ABh with us || 15 bhN °rāīadāne || bhN °tālūīasthīlūṃ ekāīnūṃ || bhΨPPr aralokayāmṭiṃ; ABh with us || 16 N (not bh) manena for madanena || ΨP sprśamāna°; bhN °mānusām, ΨP °manasām, p °manasā; Pr sprśamānasām, M sprśamānasā, A sprśyamānasā || 17 ΨPPrMpBh kolikam || 18 M śayyāyām || 19 Pr samādītūṃ || 20 ΨPPrMpBh koliko || 21 M gaṃḡbhīraslakāyū || N śanar (i) sanar || N āha for nāīca || M om. evēdam || 22 bhNΨP kanyā cāhaṃ, Pr cāha. A only kanyāhaṃ, Bh kanyā 'haṃ || N transp. cāhaṃ kanyā || 23 ΨP mānūṣasamḡparkkūḡ || 24 M tvāīam for tvām ||

## Page 51.

2 Pr gāṃḡdharavarivāhena || 5 bhN anubhavato || ΨPPrp koliko || 6 bh vaīkumṭasvarggaṃ, N vaīkumṭhaṃ svarggaṃ, ΨPr vaīkaṃṭasvarggaṃ, P vaīkaṃṭhasvarggaṃ; Bh vaīkumṭhalokaṃ; A with us || bhNΨPPrMp (not Bh) om. tā of tām; A om. īī tā || bh uktalū°, N uktapālayitrū || 7 bhN evāīvagacchatī || 8 bh kadāīcit svām°, corr. by copyist to kadāīcī cām°; N kadāīcid, om. ca || 10 M āīstī || bhNPr rājā || 12 M om. puruṣeno || 13 N tan nā for nāītrā° || Pr devāītra, om. eva || N ins. tām after deva, but it is blotted out by the copyist himself || 15 ΨPPrMp āvedīte || 18 Ψ

ya<sup>h</sup> corr. to vā by cop. || ΨPPrMp *vetti* || 20 N *tathā ca* || 22 M  
*sukhā* for *śucā* || 23 N *malitaṃ* ||

## Page 52.

4 M om. *evam* || 5 M *kūṃṇukino* || 7 ΨPPr *°vilakhita°* || 8 bhNMp  
(not ΨPPr; delete the asterisk in our text) om. *ca* || M om. *āh* || 9 M  
om. *ko 'yaṃ kṛtān* || 10 M *tvakūśam* || 11 bhNBh *°kolika°* || ΨPPrM  
*viṣṇusvarūpaṃ ko°, p viṣṇuṣṛpaṃ ko°; A viṣṇusvarūparitbūṭam* || 13 Pr  
*prāhasita°* || bh *pulukita°, ΨPPr pulukita°; A Bh with us* || 15 ΨPPrMpBh  
*gaṃḍharva°* || 17 ΨPPr *dr̥ṣṭavyo* || N *mānasyai* || 19 Pr *tato tu* || Pr  
ins. *bhūto before bhūtvā* || Pr *sakalasthotro* || 20 M *gamaṇa° for gaganā°* ||  
23 bhΨP (not PrMpBh) *dhanyavaro; A dhanyabhāro, corr. to our reading;*  
N *stutyo dhunataro for nāsty anyo dha°* || 24 N *evā for etya* || Pr *sarva* ||

## Page 53.

1 NAΨPPrPb *gāmā° for jāmā°; cop. of bh adds yā° over jā°* || ΨPPrPb  
*°prabhārena* || 2 N *śaś karisyāmi* || 3 Mp *narat°, om. naita* (which in  
p has been supplied over the line) || 4 Pr *°karagrahanāya prāhptā, this*  
being corrected from some other reading || 5 bhNAΨPPrPb *°gāmātr°* ||  
7 ΨPPrMp *prahitaḥ for pahrtaḥ* || 8 M *lokikaṃ d akasmāt kasmāt* || N  
*kamcūt* || 10 M *uktam* || 12 Pr *°parvās* || 14 M *°rahitaṃ for °ra-*  
*kṣitaṃ* || 17 M *hatāśeṣā* || ΨPPrM *pūṃḍravarddhana°* || 18 bhN *tataḥ*  
for *tac* || bhNBh om. *na* || 20 ΨP (not P) *pūṃḍravarddhana°, M pūṃḍra-*  
*varcana°* || 21 M *nam° for mantri°* ||

## Page 54.

1 N *tato for tat* || 2 Pr *śruṅksitān* || 6 M *vyūpādayoti* || 7 M  
*vācyam* || 8 Pr *viśvāśaya* || ΨPPrMpBh *koliko* || 9 M om. *hi pūrvaṃ* ||  
ΨPPrP *°kaśipu° for °kaśipu°* || 12 N *vyapotyisyati; M vyūpādayisyatīti* ||  
14 bh *paśaho va dūpito, va* being del. by cop. by two dots; N *paśaho vaṃ*  
*dūpito* || 15 bh *nihataḥ vi°, N nihataḥ vi°* || N *yogayat, corr. by the copyist*  
*from °yan, for yo yad* || 17 bh *mahāsatro, N mahāśastro* || 20 ΨPPrMpBh  
*koliko* || bhN *muktasukhārambho* || 21 N *paryūlocitatvāt* || 24 bhN  
*saṃhṛtlokhla°* ||

## Page 55.

1 After the second *me* Pr ins. *pitā* || 2 M ins. *satvaram* between *varam*  
and *sattvam* || 4 N *uktam hi* || 9 MpBh *kolike, ΨPPr kolikaṃ, N kau-*  
*lika* || Pr *viṣṇuviṣṇu* || bhΨP *vaikūṃṭasvargge, A khekūṃṭhe svargge* (corr.  
from *°rggo*), N *vaikūṃṭhasyāgre; Bh vaikūṃṭa(!)bhavane* || M om. *°vinateyo* ||  
ΨPPrP *vijñāpayat, M vajñepayat, N vyagapayat* || 10 bhΨPPrMp om. all  
between *pr̥thivyām* and *pūṃḍhravardhanādhipater, l. 11.* The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhravarddhanābhulhānanagare* | *devākāradhārī* | *koliko rājadhutaram upabhūṃjate* | *tataḥ*; Bh: *pumḍlavarddhananagare bhagavadākāradhārī* | *koliko rājakanyāṃ sevate* | *tataḥ* || N ins. *tu* before °*pumḍhra* || ΨPM *pumḍhravarddhanā*° || Glossator of bh: *pumḍhradhavarddha*° || N *npakārī* || bh *rājadhutaram* || 13 ΨPPrMpBh *kolikaś*; N *kaulike* for *kaulikaś* ca || bhN *kṛtanīcaye* || 14 bhN *vijñāpyam*, corr. in bh from *vijñāpyam* by the cop. || 15 bh (not N) *bhagavan* || P (not Ψ) *vyādita* for *vyāpāditaḥ* || 17 Pr om. *tānū* || In bh gloss on *nāstikā*: *jaināḥ* || 18 bhN *bhagavan bha*°; ΨPr *bhagavān bha*°, P *bhagavā*, then an akṣara lost by a hole, then *bha*°; M *bhagavadbhaktā*, om. & ca, A *bhagavadraktāś* ca; Bh with us || ΨPp *prarajyām* || bhN *bhikṣyaṃtīti samu*° || 19 ΨPPrM *devapramāṇam* || Pr om. *tato* || Pr *vibhūr* || 20 ΨPrMpBh *koliko*; P *devāmśakakoliko* || 22 NPr *sāhāryam kāryam* || 24 bhN om. ca after *cakram* ||

## Page 56.

1 ΨPPrMpBh *koliko* || pBh *āha* for *ādideśa* || 2 pBh °*yopasthitasya* || pBh *maṅgalādīkam saṃyam kāryam* || M *saṃjīkrīyatām* || 3 bhNAΨPPr °*vidheḥ*; Bh with us || Pr *gorocanādīsita*° || 4 bhNAΨP °*camḍano* for °*amḍano* (A *gorocanasitasiddhārthaku* | *ksamādī*°); Bh with us || 7 N *vyūhateṣu*, M om. *vyūhateṣu* || ΨPPr *pādūhātasaṃprahāre*, M *pādūhātasaṃprahāre* || ΨPPrMpBh *koliko* || 8 Over *utīrṇa* in bh gloss: *datta* || ΨPPr °*surarṇā-* (in Ψ °*rṇā*° corr. from °*rṇo*° by cop.) *diratnūdi*°; M °*hānū* for °*dānū*° || 9 bhN °*mulaṃ* for °*stulaṃ*° || 11 N *pāṃcajanyaśuṅgham* || N *āpūrayan* || 12 N °*pādātayaḥ* || From the pun: *śakṛn*° . . . *asakṛt* it is clear, that in *śakṛn*° (for *sakṛn*°) the MSS. give Pūrṇabhadra's own spelling || In bh a corr. writes *bhaṃ* over *saṃ* of *ārasantaḥ*; N *ārabhantaḥ*, M *āsaṃtaḥ* for *ārasantaḥ* || 14 N °*kṛmcin mū*° for *kecin mū*° || 15 M *gamana*° for *gagana*° || N °*nihitaṃ sta*° || 16 P (not Ψ) *śamapāgateṣu* || 17 Pr *devarājēṣu* || 18 N ins. *haṃ* before *hantāryo* || Pr *āhya* || 19 bhN *eraṃ vābhīhite* || 20 M *śurāsisaṃ*° || 22 M *matinastī* || N *kuṃjastīra* || 23 Pr *prabodhate* ||

## Page 57.

1 Pr *vrahmādi* || 4 ΨPPrMpBh *koliko*, M *kolikau* || 5 ΨPPr *jāta-kautakānām*, in Pr the second *ta* over the line by cop. || Pr *vicimṭatām* || ΨPPrM(not p)Bh *kolikaś* || 8 N *śvasavāhinebhyo* || Pr *pranayāti*, Ψ *pranyāti*°, corrected by a later hand to *pranīyati*°, which is the reading of P || ΨPPrBh °*sirasas*° || 12 bhN *eraṃ vācūḍini* || 14 M only *varmā* || 17 NΨPPrMpBh *koliko* || 18 N °*mahātmyo*, ΨPr °*māhātmye*, in Ψ followed by *daṇḍa*; hence PL<sup>1</sup> misreading the *daṇḍa* for first o-stroke: °*māhātmye roḷa*° || ΨPPrM *śakalatru*° for *śakala*° || 19 After *iti*, ΨPr *kathā* || 8, P

||*kathā* || 8 || flourish ||, M |*kathā* | 8 || Pr *āvarṇya* || M *era* for *eraṃ* ||  
 20 N om. *santu* || 21 Pr °*myōpaviṣṭasya*, om. *ca* || 22 N *ā*, then blank  
 for one akṣara, then *yikam* || 24 Over *samanamṭara*° mark by later hand,  
 referring to an addition by the same hand in the right margin: *atah param*,  
 and to an addition by the same hand in the left margin: *kāṇanam* ||

## Page 58.

1 pBh *abhiyuktā* || Over *anuyuktā* gloss in Ψ by later hand: *prṣṭā* || M  
*sāvivye*, PL<sup>1</sup> *sāvidyo* for *sācivye* (but in Ψ the right reading quite distinct). In  
 Ψ gloss on *sācivye* by later hand: *sāhāyie* || 4 N *apiyasya* || 5 In Ψ  
 by later hand gloss over *śradhīheya*°: *mūnya* || 6 N *matsannise* || 8  
 bhNAΨPPRp (not M) *grhīyāmī*, Bh *grhīyā* (°) || 9 Ψ *jñāpa* [new line]  
*jñāpayitum*, the first *jñāpa* deleted by small dots over the line || 10 bh  
*duḥkhasahataram*, but corr. to our reading, apparently by cop. || 11 Pr  
*tadākā* || ΨP *jñāyā*° *bravit*; Pr *vyñūyā*° *bravit*, Mp *vyñūyā*° *bravit* || M *eraṃ*  
 for *era* || 12 ΨPPr °*pradhūnye* || 13 M *atyulthite* || p *cā*- for *iā*- ||  
 14 bh *rasṭarya*, corr. by cop. || In bh, the copyist writes *da* over *va* of  
*pādāv a*°; hence N *pādād* || Ψ *srīh*, P *srīh* || 15 bhNΨPPRMp *bhavaṣya*,  
 ABh with us, but in A corr. by later hand to *narasya* || 16 bh *juhāti* ||  
 17 bhN *tenā*, ΨPPRMp *tathā* for *tena*; ABh with us || 20 M *śramayate*  
 for *chrayate* || In Ψ gloss by later hand on *nirvidyate*: *khūdyate* || 21 N  
 om. *paṭam* || P om. *hā svātantryaspr* || 22 Pr *abhidumū*, Bh *api druhyati*.  
 In the Hamb. MS. H, the stanza is omitted: I reads *svātamtryūn nrpateh*  
*rājyakhṛdaya prānūn api cyāryate* || 23 Pr *raṭagrahaḥ* || ΨPPRMp *svakūryeṣu* ||  
 N *deva* for *era*; ΨPPRM *tal era devātra* (M ins. *kaṃ*) *yuktam*, p *tal era yuktam* ||  
 24 N om. *yad uktam* || 25 M °*marddenenurakto* || 26 bhPr *nāpekṣah*, N  
*nākyepya* || bhN *vaṃcchitā* || 27 M *prabhūsaṇam* for *prabhūnām* || 28  
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPRMp *karoti* ||

## Page 59.

2 bhN *parām* || 3 ΨPPRMp *cittam* (M *ritam*) *taṣyōpari* || bhΨp  
*paridruhyati*; N *duhyati*, the copyist adding *paridu* over the line; P *pari-*  
*duhyati*, M *paridudyati*, Bh *paridrahyati*, APr *druhyati*, om. *pari*. Cp.  
 Śār. 21, 5. Hamb. MSS.: *vikṛtū na yāti* || 9 PL<sup>1</sup> om. *m adhūnā*  
*svayam sv-mitvam* || 11 p *satkulne* || 12 M *atīṣṭo* || N *uktam* for  
*tyaktum* || • 15 bh *yā* for *yo* || 16 N *prathitūn na kṛu*° || 17 Ψ *tena*  
 twice, but the second *tena* del. again by little dots over the line || 22 M  
*satūm matikramya* || M ins. *sa* before *ṛartate* || 24 M *pratimadyate* || 25  
 bhNΨp *cyuta*; Bh *bhyutaḥ*, APr with us || M *saṃmathātāt* for *sthānāt* ||  
 26 N *galanamalibhiḥ* || 27 ΨP *na yoktir*, M *nāyoktir* || 28 p om. *api ca* ||  
 bhNΨPPRMp *pariṇāmā*°, A *pariṇāmo*°; PPrBh with us || 30 bh om. *ca*; N



*tathāpi*, omitting stanza 236 || 31 In bh, a later hand corrects 'nūjiribhāḥ to 'nūjirīmak ||

## Page 60.

1 M *mūlabhrtyoparūdhenā*, Bh *mūlabhrtyāparūdhenā* || 3 N *siṃhar āha* || M om. *gatah* || 5 M *tail aśya* for *lasya* || In Ψ, *nairgunyam* has been corrected to *vairgunyam*, apparently by the copyist; PM *vairgunyam*, Prp *vairgunyam*; ABh with bhN || 6 Pr *pūria bhaya*° || M ins. *eva* after *pūriam* || M *śaranagato* || 9 PL<sup>1</sup> *tustāti* || 13 M *svetatobhyanjano*° || ΨPPrp *śvapuccham* || 14 N *sphitā bhavaṃti*; PL<sup>1</sup> *gunā sphitabhavaṃti* twice || 15 M *trihūnāgīreḥ* || 16 NM *tathā ca* || 17 Over *patitūh* a later hand writes in Ψ *kaṛya* || 19 bh *avetane* || 20 Pr *nasta pātre* || In bh gloss on *hitam*: *alakṛtam* (!) || 21 Pr *dākṣyam* || 22 N *aranye ru*°; ΨP *aranyarudinam* || M om. *śara*; NAΨPPrpBh and later hand in bh *śaba*° || 23 M *varṣanah* || 24 bhN Bh *va nāmītam* || 26 M om. *kim ca* || 27 ΨPPrM *ati* for *iti*; in p *iti* corr. to *ati* || 28 M *kūla* for *kūṇasakale* || 30 N *hītaracanam* || bhNAΨPPrM Bh *na* for *ca*; p *ca*; p *śūyato*, corrected to *śrūyate*, Bh *śrutam* for *śrūyatām*. In A, two small horizontal strokes over *na* refer to a marginal addition by a later hand: *tulyārtham tulyasāmāthyam* | *marmajñam* | *yajamāynam* | *ardharājyagharam* | *mitram* | *yo na hanyāt sa hanyate* | 133 || 32 Ψ *durvinītām*, corr. to our reading || 33 N *pṃgalakār āha* ||

## Page 61.

2 M *yujñayatto* || M om. *nāma* || 3 bhN *eva* for *evam*; BhA with us || 4 M *paśyati* || 5 N *nīśetas* || ΨPpBh *tiṣṭati* || ΨPPrp (not M) om. all between *adhvānam* and *gantum* (Pr writing *gatum*), l. 7 || 6 M *yathāśaktim* || M *kim apy* || 7 N *unīdena* || 9 ΨPPr *vijātānena*, M *vijātēna* || 10 ΨPPrMp *caikatra pradeśe*; ABh with us || 12 N *sato* for *tatah*; a misreading of the form which *ta* has in bh || 13 In N, *prāni*° has been corr. to *prāni*°, pBh *prānaraksane* || 14 bhNΨPPrMp *pryam eva kulā*° (N *kalatī*°, M *pu*° for *putra*°), A with us; Bh *pryaputrakalatramitrasvajanaḥ* || 15 N *brāhmanar āha* || 18 PL<sup>1</sup> om. *bhagnavrate śaṭhe* || 19 Over *nīhrtu*—as our MSS. write—later hand in Ψ: *pratīkāra* || 22 M *prāni*° for *prāna*° || Pr *bhr* for *īpattir* || 23 M *śreyaskārīty* || M *eva* for *evam* ||

## Page 62.

1 bhNΨPBh *bhūti*. A with us || A *bho sūdhō mām uttārājā* | *tat śrutā vrāhmaṇobravīt* | *yusmanūmagrahanena trasate* &c., l. 1. Before *yusman*° the cor. of A ins. *bho vānara ivam prakṛtyā caṃcalah* | *kūpān nirgalah san mām sapātṭipayasi* | *vānara āha mātam vada tūm upakṛīnam aham śapathapūrvakam nōhījayāmi tatas tenu dvijena vānaropy uttārītah* | *atha sarppa āha bho sūdhō mām*

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**Page 64.**

 $\text{bh}_N, \Psi_{\text{PPrM}}$

MBh) °sujana° for °sajana°, A sarvasajjanasamelena, corr. from *suhr(1)sañ-jana°*; Bh *suhr(1)svajjanasamelena* || AΨPPrM *bhogādi°*, Bh *bhogādīnā tuṣṭend°* ||

## Page 65.

1 N °iāraṇa° for °iānara° || After *iti*, ΨPPrMp ins. 9 (1) *kathā*; P adds *śrīh*, Bh *navamī kathā* || flourish || 2 ΨP om. *vā* || 4 ΨP *vinirvarttagi-tum* || M *sakāh* for *śakyah* || 8 bhNAΨPPrP *nirāraṇīyāh*, M *na vāraṇīyāh*; A *suhrdāh kleśapathān nirāraṇīyāh*; Bh and Śār. with us || 11 N *tathā ca* || Pr om. *yan* || 13 ΨP *śrī* || N *damanaṃ* for *na madaṃ* || 14 N *ayaṃtrinaṃ* || Over *ayaṃtrinaṃ*, gloss in bh. *na phosālāre*, and gloss on the last part of pāda 4: *āpatśulāre* (or °be) *dr̥napāme* || 15 ΨP *bhujāṃgah sra°*; M *bhujāṃgastastari pi vā* || 16 M *vasanonmukhaṃ* || 18 N *vijñāpyamānā* || M om. the words between *pravarānte* and *bhṛtya°*, writing *ṛtya°* || M *āyāte* for *āyatan* || NPr *duḥkhapāte* || 19 bh *vāhyah*, N *bāhyah* for *grāhyah* || 24 N *siṃhar āha* || 26 bhN *puruṣaś carati* || Ψ *traniti*, corr. to our reading; p *śariti* || M *bhāyāt pūrvam haṭtu vā* || 28 N *pīṃgulakar āha* || Ψ and perhaps bh *śasya°*, Pr °bhakṣyo, ΨPM °bhakṣo for °bhoktā; but cp. Śār. 30, 13 || N *katha sau* || 29 N om *sa* before *śasabhuḥ* || bhΨ *śasya°*, Pr *śasya°*, Bh *tr̥nabhuk*, A with us || N *vedapālā* || ΨPPrMp transp. *piśitabhujo* (Pr add. *h*) *deva°*; but cp. Śār. 30, 14 || 30 bhN *bhogyapātāh*, ΨPPrMp *bhogyabhūtāh*; Śār. Bh with us. A *bhoyrbhūtāh* || N *tadūpy* || N ins. *evam*, corr. by cop. to *enam* before *anarthaṃ* || bhNΨPPrM (not ApBh) om. *na* before *karīṣyati* || 32 N *yugati drohe* || 33 In bh gloss on *tejayati*. *tivrikaroti* ||

## Page 66.

1 N *siṃhar āha* || bhNΨPPrP (not AMBh) *trāṃ*, corr. in p into *tham*! || 4 N *pravekṣyaṃ* || 5 N *parīkṣamah* || 6 N *duṃḍukasya*, M *duṃḍakasya* || M *maṃtravīśarpṇī* || 7 L<sup>1</sup> om *katham etat* || PL<sup>1</sup> *damana*, om. *kuh* || 9 M *anasyadiśaṃ* || 10 In bh gloss on *yūkā* *gā* || 12 Ψ *pusya*, bhNPPrM *puspī*, Ap *puṇyā* for *puṣṭā*, Bh with us || 13 ΨP *saṃrītā* || N *duṃḍuko* || 15 bhMp °*subhaya°* for °*m ubhaya°* || 17 M *davavāsūte* for *davavāsūn* || 19 Pr *saṃyātū* || 20 N *ma* for *mā* || After *kutah*, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between *kutah* and our stanza 257: *uktam ca | ehy āgaccha samāvisāsanam idam kasmāc enāt dr̥ṣyase kā rārttā kim u* (Pr *a* for *u*) *durbalṛ 'si kuśalam prito 'smi te darśanāt | etam nīcayane 'pi yujyati grhaṃ prāpte satāṃ sarvadā teṣāṃ yuktam asaṃkitena manasā harṃyāni gaṃtuṃ (gaṃtuṃ being corrected in bh from some other word which I am unable to make out) sadā* || ol. 3. NΨPPrMp have the words *uktam ca* and the stanza in the text, ΨPPrMp transposing *kasmāc etam* (!) *dr̥ṣyase* (Pr °*te* for °*se*) and *prito 'smi te da°*. The

third pāda runs thus in ΨPPrMp: *ity evaṃ* (Pr *eva* for *evaṃ*) *grhaṃ āgataṃ prapañayinaṃ ye bhūṣayamty ādarāt*; in d they read *gehāni* for *harmyāni* || ABh *kutah* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for *aneka*° || Ψ °*pāḥārāni*, corr. to our reading, apparently by cop. || 24 N *āsvā*, om. *dītāni* ||

## Page 67.

1 N *manoratham* || 3 M *athirodhānamdāpnāmāyatayā* || ΨP °*paśūlaḥ* || 4 bhN *sthalajalajakhecara*°; P *sthalajalajakhecara*°; M *sthalajalajakhecara*° || 6 M ins. *āsvādāt* after *prasādāt* || P *āsvādāyatum* i so 'braut || 7 NP so 'bīaḥīt || 8 N *asmacchayanāt* || 10 M *kāyam* for *kāyam* || M om. *na* || 11 Pr *ra* for *rai* || 12 N ins. *uktam* *ca* before *tataḥ* || 14 p *karnāmrlaka-thūnake* || Pr om. *layā* || 17 Pr *rahma* || 19 M om. *ra kā* || 20 N *navasamūgatvāt*, M *navasamūgamatvāt* || 21 N *yudā* for *taḍā* || 22 Pr *deśakāle* || ΨPPr (not p) M ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapradeśe* || N *dr̥ṣṭo* for *daṣṭo* || M *ukr̥ṣṭadhe* for *ukr̥ṣṭadha* || N *vr̥ṣṭikadr̥ṣṭa* *na*; M om. *vr̥ṣṭikadr̥ṣṭa* *na* ||

## Page 68.

1 bhN *trivartaram* || ΨPPr *pr̥ṣṭadeśam*, p *pr̥ṣṭadeśam* || 2 Pr *parivartakam*; *parivartakam* also A (spelling °*rtta*°), Bh *parivartitina* || ΨP *duṣṭo*, N *dr̥ṣṭo* || 3 Bh *kīm apī śadajātām* || P *kīṃci* | *śhadajayacanam śrutā* &c || bhNΨMp *anreṣayeti*, Pr *anreṣayati*, A *anreṣaya iti*, Bh *anreṣayatha*, om. *iti*, cp *tair*, l 4. The reading of the other MSS. seems to go back to some copyist, who took *parivartakam* for the designation of a royal official, but it is a gerund in *am* enlarged by *ka* || Pr *rajavaca* || 4 N *duṃduko* || 5 M *dīkūṃ* for *dīpikūṃ* || 6 ΨPPr *māmlaiṣarpini* || ΨPPrMp ins. *nāma* before *vidhi*° || 8 After *iti*, ΨPPrMp ins. *kathā* || 10 N *tyaktā śrabhyanturā*; ΨP *tyaktā* for *tyaktās* || N *bāhyā śālbyanturā* || 11 In Ψ, a later hand notes in marg. the reading which the textus simplicior has in the fourth pāda: [ya] *thā rājā khukhudra[raḥ]* | *iti rā pāthah*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12 N *pūṅgalakar āha* || M om. *katham etat* || 14 In bh gloss on *astī*: *gate* || Bh *kusmim̐ści*, p *kasmim̐ścen* || M °*pari*° for °*parisara*° || bhNAΨPPrM *jan̐buko* (N *jan̐buko*) *nāma caṃḍarava iti*, p *jan̐buka* *iti nāma caṃḍaravaḥ*; Bh and Śār. with us || 15 Pr *sa kaddhāram* || bhN *kṣipām* || 17 In bh by a later hand over *sārameyas* in marg. *kutarām* || 18 N *bhayaṃkarātrava-rasta*° || Pr *pālāyamānāḥ*, Ψ *pālāyamānāḥ* || 19 ΨPM (not Prp) *anuparvīṣṭaḥ* || 20 In bh, a later hand corrects *yathāgataṃ* to *yathāgate* || 21 N *nīlikā*° || 22 ΨPPr (not p) °*saṃjitaṃ* for °*rañjitaṃ* || bh *saṃvartitinaḥ* ||

## Page 69.

1 bh 'syāgamam; N *syāgamanaṃ*, corr. by cop. to *syāgamataṃ*; Ψ *py āgamam*, p *pyāgamanaṃ*; Hamb. MSS., APrMBh with us; Simpl. h *kuṭōbhyaḡataṃ* || Ψ *vyāḡate* || 3 bhNAΨBh and Simpl. Hh *vyādyān*; in h anusvāra del. with gamboge; Simpl. I with us; Pr *vyādyā*; M *vyādyān* || 4 bhNΨPPiMp and Simpl. h *chreyam*; A and Simpl. H *śreyam*; Bh *śriyam* Simpl. I *chriyam* || 6 bhNΨPPr *vrajata*, A *brajata*, Simpl. h *vrajataḥ*, Simpl. H *vrajataḥ*; Bh and Simpl. I with us || 8 Pp 'pampjarāṃtasthāḥ || 9 Pr 'hūana' || 12 N *sthagukāṃ* || 13 bh ins. ca after 'dhāratvam || N *yena* for *ye* || 15 ΨPPrMBh *rājya* for *rāḡye*; A om. *rāḡye*. Read *rājyaśriyam* with the Ψ-class ? || 16 Pr *pura*, om. *tah* (at the end of a line); ΨPMpBh *purah*; Simpl. Hh *tulpurataḥ* || 19 bh *śulakita*°, corr. by a later hand; NΨ *pulakita*°, but in Ψ corr. by cop. || 20 ΨPPrM *tārasareṇa* || 22 In bh gloss on *vāhitā* · *vaṃcitā* || 24 Pr *pālayitum*, corr. to *palayitum* ||

## Page 70.

1 After *iti*, Pr adds 11 *katha*, Ψ *kathā*, with a small 11 over the line by cop; p *kathā*, P *kathā* || 11 || flourish ||, M *kathā* || 11 || Pr *pūṃgala āha*, N *pūṃgalakar āha* || 2 bhNΨPPRpBh *śrāstāṃgo*, M *sustāṃgo*, A *grāstāṃgo* || 3 Pr *adi* for *adya* || N *derapādāṃkitam* || 5 N *uktigolthāya* || 8 bh *anuvrtam*, NPr *anuvrtam* || 9 Pr om. 'py a || 10 p *tathā ca* || Pr *janmāpi dukkhāya* || 11 N *śevakāḡrtti* || 13 Over *ikhu* of *mārkhah* cop. of Ψ writes *sa*, P *māḡsah* || 14 bhN *āhāraṇ* || M *śāstho* || 15 In bh gloss on *vakti*: *kutaru* || Before *vakti* in Ψ *rya*, del. again by cop. || Pr *ca* for *na* || Pr *sacako* for *sevako* || bh 'pija, N *pīja* for 'pīhu || 17 In Ψ *carati* corr. from *carita* by cop. || 20 ΨP 'parokḡaś ca, corr. in Ψ by later hand to our reading || bhN *parivattānnavarttinaḥ* || 22 bhN *pratyāsattam*, corr. by later hand in bh to *pratyāsaktam*; in Ψ gloss on *pratyāsattam*: *āsannatām* || 23 In Ψ gloss on *avahitamanās sāvadhāna* || 24 P *sadrśyam* || 26 bh *sumustēnā*°, N *sustēnā*°, ΨPPrMp *supustēnā*°, *pu* being corrected in p from some other akḡara; Bh *supustēnā*°; Hamb. MSS. and A with us. 'We should perhaps read *sumustēnāpi*, as the author uses the compound *muḡḡḡanna* p. 137, 13 || 28 bhN *ko* for *kan* || 29 bhN *emptya* || M om. *mukur* || 30 om. *damanakasya* || 33 ΨPPrM 'bhakḡanām ||

## Page 71.

1 bhN *āgatam*; p *āgamam*, corrected to *ā*°; M *āgama* || N *tad ya namta-*  
*ram* || 3 ΨPPrMp *upagataḥ* || N *saṃjivakar* || 4 bhN *rājñū* || 9  
NΨPPRp *apūrvā*°; M *apūrvapratiṃmānam viśeḡo* || 10 bhNAΨPPrMp *yat*  
for *yah*, Bh (reading *pratiḡbhāriḡeḡo*) *yah* with us. Śār. also *yah* || 15 ΨPPr  
°*viḡḡrti*° || 16 Ψ *jiāyate* || 18 bhNPPrMp *saduḡḡsaham*, A *suduḡḡsaham*, Bh

*śuddhṣaḥam* ॥ 19 N *drśan* ॥ 22 N *kuhuka*° ॥ 23 M om. *damanaka* ॥  
 N *nirimitā*° ॥ 24 ΨP *pararamulhūnveśinās ca* ॥ M om. *evam etat* ॥ 26  
 N *tatra* twice ॥ 27 M *gunayātinaḥ* ॥ M *ati* for *arighnāni* ॥ 32 N  
*śukrtān yathā* ॥ 33 bhNAΨPPrMp *aśambhinnārthamāyādāḥ*, Bh with us ॥

## Page 72.

1 M om. *uktam ca* ॥ 8 N *kaścid* ॥ 10 N *kṛditaḥ* ॥ bhN 'bhi-  
*rtatate* ॥ 12 M *gunād* for *gūṇasṛavanād* ॥ 15 Pr *trādako* ॥ P *tarāṇ-*  
*tikām*, corr. by cop. to our reading; Ψ *tarāṇkūtām*, corr. by cop. to *tarāṇtikām*;  
 M *terāṇtikām*, om. *nāyāḥ ta* ॥ 17 PMP (not ΨP) *gaṇṇā* ॥ p *gāṇṇā* ॥  
 19 N *prthivā* ॥ M *sthāpā* for 'sthy apā ॥ 20 bhN 'bhārah saṃ' ॥ 22  
 N *nyāse*, corr. by cop. to *nyāte* ॥ ΨP *asmin sarasī*, but Ψ *ma* in margin, *hā*  
 having disappeared with the greater part of the margin ॥ 23 Pr om.  
*viḥaramānagoh* ॥ 24 N *ulūkar* ॥

## Page 73

3 Pr *am* for *aham* ॥ 4 Ψ *śāhārāse*, *rā* being del. again by cop. ॥  
 7 P *athu* ॥ ΨPPrMp *rane*, om. *padma* ॥ 10 P *piyasambhat te* ॥ Ψ 'haṃ ॥  
 14 bhNΨPPrp *raṇṇiyāraka*°, Bh *raṇṇiyāraka*°, A with us ॥ 15 bhN *pra-*  
*tyāse kālē* ॥ bhN *piyāṇukasaṃkham*, AΨPMPBh with us ॥ 17 ΨPM  
*anupariṣṭo* ॥ N *durumittam ca*° ॥ 19 Pr 'pyākarannam, om. *pūnam*; N  
 'pūrnabānam ॥ N *ca ulūkanulanikaṭavāni* ॥ 21 bhNΨPPrM *a*° *ri*° *ca*  
*gostitād iti*, p *gosti iti*; Bh *akālacarṇā iti*, A with us. Then ΨPPrMp ins.  
*12 kathā*, P adding ॥ flourish ॥ ॥ 22 P *viśamacittas* ॥ After *sarvathā*  
 (Pr 'thāh) ΨPPr the figure 12 ॥ 24 N *viśakumbhapa*° ॥

## Page 74.

2 N, misreading the old-fashioned *yh* of bh, which is almost the same as  
 in our specimen, vol. xi, Table II, no 9, l. 3 b *saṃpreṣitā*°, P *saṃpreṣitā*° ॥  
 3 bhN 'praśneṣu (N "śn" for "śn") *srinnoṣṭtaraḥ* ॥ 5 In bh gloss on *śiketo* :  
*bhānyo* ॥ 7 M *citra*° for *viditā* ॥ 8 bhNAΨPPrMpBh *paśūṇyā*° ॥  
 ΨPPrMp 'rinayābhīmāna'; Pr *matē*, om. *nam* ॥ 12 N *grāhacittam* for  
*cittagrāhī* ॥ 14 bhΨ *śasya*°; A *śasyabhakṣyaḥ*, Bh *śasyabhakṣyaḥ* ॥ ΨP  
*āṃśabhū*° ॥ 15 P *cittam* ॥ 16 Pr *vaḥam saṃkhyam ca* ॥ 17  
 bhNΨPPrM Bh 'śikharam, A 'śakharam ॥ 19 bh *bhadantah*, corr. by cop.  
 to *tadā*; N *pradantah* ॥ 20 Ψ 'preṣitah, corr. over the line to our reading;  
 P 'nṛṣitah, M 'trṣah ॥ 21 M *enam* for *pānam* ॥ 22 M *pratissarabhigam*° ॥  
 N *mālatam* ॥ 24 Pr *upahāyāraṃ* ॥ 26 bhN 'rasāśādulubdhā ॥ 27  
 bh *tatkarnnyarṇajanaparavāṇa*°, N *tatkarnnyarṇaparavāṇa*° ॥ ΨPPr 'preṣitah, M  
 'preṣitah ॥ 28 bhNM *bhūmiprāptāḥ*, ΨPr *bhūmiprāptā*, P *bhūmiprāptā*.  
 Śār. SPA and Bh with us ॥ 29 bhN *roṣo* for *doṣah* ॥

## Page 75.

1 bh °śyāmābhasam, N °śyāmāmbhasam || 3 M phalanakatra for phanacakra || bhN °munayor || 6 Pr mūrse for loke || M ca mūrkeṣu || 9 N °prakṣana° for °pramlāna° || 10 M °putrar for °puṭar || 12 ΨPr kāla || bhNpBh °racitaiḥ, AΨPr °caritaiḥ, M °varitaiḥ. Our reading is that of Śār. || N prem, then beginning of kḥo, then blank for one akṣara, then cālayan, cū of course being the misread second half of kḥo. In bh this passage has no defect whatsoever || 16 Ψ svābhāvāt, corr. to our reading || N vimśateti, ΨPrMp ganayati for vimśati || 19 M om. kuryuḥ || M usro || 20 N damanakar || 22 M sāgara° nāma vanivā (!); ΨPrp om. vanik; p ins. sārthavāhaḥ after nāma || 23 M mūlya°, om. bahu || N °caulakasya || 24 bh (not N) viṭakanāmā u° || 25 Pr celakabham || 26 Pr viṣame °smin for viṣamā, asmin || M nā °smeṇ for °smin || ΨPrMp sthānake; the following na is supplied under the line in Ψ || 28 bhΨ śasyaṃ, Bh śasyaṃ, A śasṇī ||

## Page 76.

2 N om. śiṃhaḥ || 3 bhN atas for atha; in Bh the passage is altered. Śār. and Simpl. Hh atha || 4 bhNΨP °rūpyam; APrp with us. In Bh this passage has been altered with the aid of the textus simplicior || 5 N saḥ for sātvaṃ || 7 Pr tamah for talah || M itaha for iha || 8 N °citta° for °vṛtta° || Pr sārthavāhaḥ for °hāt || Over avagatū, gloss in bh: jñātū || N avagatobhynpapattinā; in Ψ gloss in margin: jñātasamūc [the rest -āra?- torn off with part of marg.] || 10 Our MSS. except Pr with us paṃcaceṣu, corrected by gloss. of bh to paṃcameṣu, by cop. of p to paṃcaceṣu, which is the reading of Pr || 11 bhN ūtyayikāyadī; gloss. of bh separates yadī from the preceding and the following akṣaras by small vortical strokes over the line || 12 bhNAΨPrp ādanto; in Bh this passage is altered || bhN ayam for aham || 15 Ψ reads exactly as our text; but a corr. adds a second kiṃ over rthe of puṣṭyarthenēli. The r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke of ne (written ॥). Hence PL<sup>1</sup> adopting the false correction and taking the prolongation of the r-hook as an ai-stroke, puṣṭyarthē kiṃ naiti; M puṣṭyā kiṃ naiti || N śiṃhar || 17 In bh gloss on mamōpānayadhvam: yūyam || bhN teṣāṃ for tato || 18 bhN ūceis for ūcus || 19 N kriḍayā ||

## Page 77.

1 Pr ins. pavatū after bhavatū || N om. param || 2 bh(not N) āste, M asmiṃ for asti || N śrīṃgālu || 3 ΨP vinyapya || 4 ΨP tiṣṭatu || ΨPrMp and Simpl. H om. grhaṃ; BhA and Simpl. Ih with bhN || 5 Pr upadāśya for udāśya || 6 Pr svāmīna || 8 N diśo for devādeśo ||

11 Over *pāpādharma*, gloss in bh: *he* || Pr *yaty* for *yady* ||  $\Psi$  PPrMp *vyāpādayisyāmi*; Hamb. MSS. with bhN || 15  $\Psi$  p *pradhānam*, corr. by the copyists to *pradhānam*; but the original reading is still well visible || 18 N *abhaya-pradhānam* || 19 Pr *sva* for *sa* || 20 Pr *prayati* || 21 bhN *sva* for *svam* || 22 In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmākuṃ* || 24 M *ya* for *ye* ||

## Page 78.

1 bhN *tasmān asmābhūh* || 2 bhN ins. 'pi before *vahni*° || 5 PL' *yasmin* for *tasmin* || 6 N *nābhigaṇḍhe* ||  $\Psi$  PPr(not p)M *bhuraṃti* for *vahaṃti*; but cop. of  $\Psi$  adds in marg.: *vahaṃti pūṭhah* || 7 Pr *rūcate* || 8 M *tam* for *tān* || 9 bh *mahatī vethā*, corr. by gloss. to *mahatī vecchā*; N *mahatī vacchū* || 10 bhN *kṣudrāt* for *kṣudrogāt* || 11 N *paralokasya pra*° ||  $\Psi$  PPrp *śarīra*°, M *śarīre*° for *śvaśarīra*° || 13 N *bhṛtyeṣu* for *bhṛtyasya* || 16  $\Psi$  P(not PrMp) om. *prāptam* || 19 Pr *devasyāpyūyātānā mama* || 20 bh *svarggaśaktir*, N *svargaśaktir* || 21 N *mṛtyo* || 22 In  $\Psi$  *pādam* corr. from *maḍam* by cop. || 23  $\Psi$  P° *bhakiṇāt*, in  $\Psi$  corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *ṛ*, looks like part of the *ṛ*-stroke with a dot to its right, the angle being not closed ||

## Page 79.

5 N *prāpta* || 6 Over *apasara*, gloss in bh: *traṃ* || Pr *tathānustītaḥ* || 8 PPrp *dhāraṇam*, M *prānam* for *prānadhāraṇam* ||  $\Psi$  PPrMp add. *yataḥ* after *uktaṃ ca* || 12 bhN *śvalpakāyaś ca jñ*° || Between *svajāṭiyaś ca* and *nakhā*°, bhPPr ins. *śrūca*, N  $\Psi$  *śrūca*, M *śrūva*; p *śrūravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || 13 N *drīpi* for *prānāḥ*. This seems to have been, in some previous MS., a correction of the faulty *drīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || 16  $\Psi$  PPrM *etadarthaṃ* || M *saṃgraham* for *saṃgraham* || 17 M° *vasāṇeṣu* for *vasāṇeṣu na te* || 18 N *aparasaratu* ||  $\Psi$  PMp *prābhūm*; Pr om. *svaprabhūm* || 19 N *drīpi* (see remark on 79, 13) || 20 N *sarggāśaḥ* ||

## Page 80.

1 Pr *śobhanāny* (om. *vacanāny*) || 3  $\Psi$  PPrMp *vyāpādayāmi* || 4 Pr *yuktaṃ muktaṃ* || 5 bhN  $\Psi$  PPrp *nakhāyudhatvāt katham*, M *nakhāyudhatvā katham*, A *nakhāyudhatvāt tat katham*, Bh *nakhāyudhas tat katham* || 7 N



*manasyāpi* || 9 In bh, *viññāpayāmi* has been corrected, perhaps by cop., to *viññāpayāmi*, but the correction is not very clear. N with the other MSS. || 12 N *mayobhaya* || 13 bh *pa*, N 'pa for 'pi || M om. *nti tūṃ ga* || 14 N *prejṇita*, a misreading originating in the old-fashioned form, which *jḥ* has in bh; see remark on 74, 1 || M om. *yāṃ gatūṃ* || 16 Pr om. all between 'nayo and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || 17 N om. *taḥ a*, writing *bhaktiḥlohaṃ* || 18 After *iti*, ΨPrMp add *kathā* || 13 ||; P adds a flourish || 20 bh *grīkhraparicāra* and 'paricārū || 22 N *linyeta* (*pse* in bh resembles *ne*); M *lipsate* || bhNPr (in both places, see above, l. 16) 'pravaritas, M 'pravaritas, p 'prasūritas; AΨP with us; Bh 'pratūritas ca || P vicāritas-turājavicārākṣamo for vicārākṣamo || 24 P *paricūro* || 25 ΨP *āhaḥ* ||

## Page 81.

3 Pr *pathyodanam* || bh *mahāmjanastambhām*, corr. by corr. to *mahājana-stambhā*; N *mahājanastambhām* || 6 ΨPrp *bhayānakam*, P *bhakānakam*; M *bhayānaka* || 8 In bh gloss over 'dupasurpanam: *sevā* || ΨPp *evāsreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakāreṇōktam* || 10 M *bhaktiṭavyam* || NΨPrMp *bhrātrjāyopā* || 11 N *tataḥ* for *yataḥ* || 13 bhN *bhaktā* || ΨPrMp om. *ghṛta*, which in p is supplied in the margin || 14 A 'sākhavaritti; Bh with us || N 'khūdyā for 'khūdyakā || 15 Pr *kṛtāyā* || 16 Ψ *pradatta*, bhN *pralattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyaham āgaṃtavyam*, but *trū* add. in marg. by cop. || 18 M om. *ca* after *evam* || M *pritiṭṭvā* || 19 In bh gloss on 'vikṛitasauhitāḥ: *trptah* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchāsi* ||

## Page 82.

4 Pr 'māsena || 5 ΨPrp *tat śrutvā* || Over *kariṣyāraḥ*, gloss in bh: *āvāṃ* || 7 N *bhavatopi* || M *viśeṣam*, om. *viśeṣam bhakṣya* || 9 N transp.: *atha ra' sīṃham dūāḍ eva duṣṭa* || 11 bhN jump from the first *ārūḍhaḥ* to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || 12 Pr *āyāṃtām* || 15 After 'yāsritānām, ΨPrMp add 14 *kathā*; P adds a flourish || 17 M *mṛdu nāny*, om. *nā salilena khanyamā* || 18 In bh gloss on *avapūṣyanti*: *nāṣaṃ prāptuṃcamlī* (!), in Ψ gloss by cop. *hināni bhavaṃti* || 19 In bh gloss on *upajāpa*: *bheda* || 21 Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yān* || Pr 'saṃdhais || 27 Pr *sukhāvaddhan* ||

## Page 83.

2 bhAΨPrMpK unmetrically *dvipaturagasacūmarāḥ*, N *dvipaturagasamācarāḥ*; Bh with us || 6 bhΨPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

*lāl apy* || bhN *uktam* for *ayuktam* || 9 M om. *ca* after *āha* || 12 N *ñidūbhād* for *ñittūbhād* || 13 Between *etat* and *damanakah*, M ins.: *dama-*  
*naka āha* | *katham etat* || 15 bhN  $\Psi$ PPrM *jūṣa*°. Corr. of bh writes *ū*  
 over *jū*; ApBh with us. •As to the origin of the corruption see the form  
 which *jḥ* has in our Table II, no. 9, l. 3 || 17 N *parivṛtā* for *pativṛtā* ||  
 18 N *datukāmābaddhaphalā*; Pr °*lāvaddha*°; M °*śalā* for °*phalā* || 20 M  
*prasave* ||  $\Psi$ Pp *taṭṭibho*, in p corrected || bhN *natv* for *nanv* || 21 N  
*prasuvēti* || 22 Pr *abhyarthah* || bhN  $\Psi$ PPr *sa dūram*; correct our text,  
 which gives the reading of ABh || 24  $\Psi$ PPrM (not p) *eva* for *eṣa* ||

## Page 84.

2 N *dṛṣṭvaiva* || M om. *durāsadam* *kajayati* || 3 N *grīṣmālapas tu*° ||  
 4 N *madāmdhasya nāgasya* || Over °*nāgasya* gloss in bh: *gaja* || 6 Pr  
*maru*, om. *ti* || M *prabhāke* for *prābhāṭike* || 8 M om. *kumbha* || 11  
 Over *apahara* gloss in bh: *tram* || In bh gloss on *matto*. *sakāśāt* || N om.  
*pādas* d of āryā 320 and ab of āryā 321 || 14  $\Psi$  om. *sā*, but cop. supplies  
 it in marg. || 16 N *hānyā* for *hāsyo* || bhN  $\Psi$ PPrMp *bhaviṣyati*, A *bha-*  
*viṣasi*, Bh *bhaviṣyasi* || 17 In bh gloss on *hadate*: *karoti* || 18  $\Psi$   
*rātmanah* ||  $\Psi$ PPrM om. *svayaṃ* || Pr *sārāsāre*, om. *iti*;  $\Psi$ Pp (not M) *sārā-*  
*sāreti* || *velli* all our MSS. || 19 Pr *ākhū* for *ātmā* ||

## Page 85.

2 N *kūṣṭābhṛṣṭo* || 3 N *ñidūbhār* || 5 In  $\Psi$  *nāma* added over the line  
 by cop. || 8  $\Psi$ PPrMp transp.: *sara idam* || Pr *anya* || 11 N *viyogah*  
*du*°,  $\Psi$ PPrM(not p) *viyogāt dukkhāc* || bhNM om. *ca*, writing bhN *dukkhād*,  
 M *dukkhān* || 17  $\Psi$ PPrMp *sahānetum* || 18 bhN *asy*,  $\Psi$ PPrM(not p)  
*abhy* for *asty*; Bh with us; A *asty apāyah* || 19 bh  $\Psi$  *daṃṭasaṃpleṣṇena*,  
 but in  $\Psi$  the *e*-stroke deleted again by cop., N *daṃṭasaṃpleṣṇena*; A *daṃṭam* |  
*sadaṃsaṃdaṃṭena*, Pr with us ||

## Page 86.

1  $\Psi$ P *pyasti*° for °*yaṣṭi* || 2 N *bhaviṣyati* || 4  $\Psi$ PPrMp °*nagarsyō-*  
*pari*°; ABh with bhN || 7 M *śrūtvā palād*, om. *sannamṛtyuṣ cā*; Pr ins.  
*am* after *cāpalād* || 8 bhP(not p) *bravan* ||  $\Psi$  *eva vāśrayāt*, corr. by  
 cop. to *evāśrayāt*; hence PPrMp *evāśrayāt* || 9 Pr *ñitāh* || 11 N  
 om. °*hṣṃ* || Before *iti*, bhNA  $\Psi$ PPrMp ins *apī* (*hitakāmānām apī iti*),  
 Bh with us || After *iti*,  $\Psi$ Mp ins. *kathā* 16, PPr *kathā* || 16 || P adds  
 flourish || 13  $\Psi$ PPrMp °*matīs tathā* || 14 bhN *ete* || P *mukham* ||  
 In Pr gloss by a later hand on *yadbhaviṣyo: dairaparo* || 15 M *sū kathartī* ||  
 17 bhNA °*drahe* for *hrade*; in bh gloss over °*drahe*: *hrade*; Śār. 43, 8 with  
 $\Psi$ PMp || M *mahākāyo*, om. *yās tīa* || 18 N ins. *ca* after °*vudhātā* || 20  
 Pr *matyabandhānām* ||

## Page 87.

1 Pr *parevo* || 2 Pr *apicchinnam āsrotasaṃ*; in Ψ, *ari*° corr. from *api*° by cop. || 3 N *tatsamayoparitā*[corr. by cop. to °*ta*°]*karmanā* || 7 N *tā* for *vā* || M om. *vā na vēti* || bhN *cēti* for *vēti* || 8 Pr *parivaktum* || 9 Pr om. *ca* || 11 Pr *suddhyati* || 12 bhNΨPPrMp *eva* for *eṣa*; ABh with us || 14 bhΨPPrM°*śamete*; ABh with us || 16 bhNAΨPPrM *jalaśyāṃtar*, cp. Śār. 46, 1; pBh with us || 17 bhN *jalād* || 18 N *sthitaḥ* for *sthāptaḥ* || bhN *jalāśrayaṃ*, Bh *jalāśraye*; A with us || N om. *pravīṣṭaḥ* || 19 bhNBh *samullasan*; A with us || Pr °*laguṣṭa*° || bhN°*jarjitaśarīraḥ* || 20 Pr *taḥ* for *tath* || 21 N *brāṣṭ* || After *iti*, p adds *kathā*, ΨPPrM 17 *kathā* ||

## Page 88.

1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. || 4 Pr *devaḥ*, bhNp *va* for *divaḥ*; in N, *h* has been added subsequently || 8 bhN *śiśūnām* for *śūnyam* || 9 bh transp.: *yad ā° me*; N with the other MSS. || 11 ΨPPrMp ins. *yan* before *na* || 13 For *bhadre* Pr *ti*[this corr. from some other akṣara by cop] *ti*, with *bhī* add. over the line || ΨPPrMp *yad* for *yūad* || 14 Pr *āyaputra* || 15 ΨPPrM *samudre vīgrahaḥ*, but cop. of Ψ adds *na* exactly over *die*, p *samudrena vīgrahaḥ*, corrected by third hand to our reading || 16 M *apidaivratmataḥ* || bhN *samutsakaḥ* || 18 N *prāha* || Pr *prīyaṃ* || 20 Pr *krīṣṭo* ||

## Page 89.

1 In Ψ gloss by cop on *vīrud* *bīrud*; the same gloss in p by third hand || ΨP°*vāhinyāṃ* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *caṃcīā* incl., but this repetition is bracketed by cop. || Pr *āśrayethajalpitena* || 2 N *prāha* || 3 ΨPMP (not Pr) *anirveda* || bhN°*sannibhāḥ* || 5 N om. *yataḥ* || 6 Pr *pau*, om. *ruṣaṃ* || 10 M ins. *hiṃ* between *api* and *vīhagān* || 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samarā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayah*, *jaha* being again corr. into *hi*, the reading being now *samarāyo hi durjayah*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* || bhN *hi durjayah* for *jayīvahaḥ*. Hamb. MS. II *balāvahaḥ*; Bh *samarāyah sudurjayah*, A with us || 13 The *s* of *āventyate* in bh is so small, that *stya* looks almost exactly like *dya*; hence N *āvedyate* || 15 bhNAΨPPrMp *caṭakū*; but cp p. 90, ll. 3 and 15. Bh with us || 16 bhN *mahatāṃ ca vīrodhena* || 17 M *tittibha prāha* || 19 Ψ°*gahane pra*°, corr. to our reading by cop. || 20 Pr *saṃtatikāler* for *saṃtatir* || 22 N *caṭakayugmam āśritāṃ* ||

## Page 90.

1 In Pr gloss on *puskarā°* by later hand. *śudādamdena* (!) || P *śrannāni* ||  
 2 Ψ *caṭakayugā*, writing the following *lam* so as to cover part of the wrong  
*ā*-stroke; P *caṭakayugālam* || 3 N *sthūpatya°* for *siāpatya°* || 5 M  
*tadadu* [2nd hand adds *h*] *khita*, om. *dukhha* || 8 bhΨPPrMp om. *ca*  
 before *mūrkhānām*; bhΨPPrM insert it after *mūrkhānām*; NABh Hamb.  
 MSS. with us || 11 ΨPPr *taddukkhāl* || Pr *anertho* || M *niṣeratā* ||  
 13 M *upatīṣṭati* || 15 ΨPPr (not p) *caṭakū*, M *chaṭakā*. bh seems to  
 have had originally our reading, but corr. to *caṭakū*; N with us || N *madān*  
*ma saṃ* [*saṃ* deleted by cop.] *ma saṃtāna°* || 17 bhNAΨPPrMBh *kimcū*,  
 see above, p. 32 || 18 bh *vinarttate*, but *ti* del. by cop. N with us || M  
 om. *viśamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;  
 but with bhNPi the Hamb. MSS. have exactly the same readings as our  
 text, except Hamb. MSS. *kṛtam* for *naram* || Pāda c in M only *upakṛte*  
*yoh* || 22 Pr jumps from the first *ayūl* to *ayūl* 91, 2, om. one of them and  
 all between them || 23 N *sarpo* for *sarvo* ||

## Page 91.

1 M om. *tathū ca* || 3 Pr *nirrtiḥ* || 4 Pr om. *param* || 6  
 bhNAΨPPrMp *caṭakayā*; Bh with us || 7 bhNAΨPPrp *caṭakū*, M *caṭa*-  
*kām*; Bh with us || 8 N *sāhāgyaṃ* || 9 N *maksikā prāha* || N *bhadre* ||  
 10 N *janitūko* || 13 ΨPPr *vikalpyante*, M *vikalyaṃ* for *vikalpante*. In Ψ  
 gloss by cop. *vikalpyaṃ na prāpī[arṇam i]ti 2 jñāyā* The bracketed  
 syllables I supply by conjecture. In the MS. they are torn off with part  
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr., N with us ||  
 N *gatū* for *gatū*, M *gatāsyā* for *gatū tāsyā* || 17 N *nimīlito* || 18 Pr  
*taṭa°*, om. *gatū* || 19 N *julaśraye* || bhNΨPPrMp *muktī* for *matī*, in p  
 corrected to our reading, which is that of A. Bh *gatū* || 20 bhN  
*patitaḥ*, *ta* being corrected by the copyist of bh from *tīa* || 21 ΨPPrM  
*nimīlākṣaḥ* ||

## Page 92.

1 bhNAΨPPrp *caṭakū*, M only *vata*; Bh with us || After *iti*, Ψ adds  
 || *kathū* 18, P *kathū* || 18 || flourish ||, Prp 18 *kathū*, M *kathū* || 18 || 2  
 bh *suhṛtsamudāyena*; N *suhṛtsamudāya imā na* for *suhṛtsamudāyena* || N om.  
*iti* || 5 N *tenaīam* for *naīam* || 7 N *“loha”* for *“loṣa”*, omitting  
*nicayāḥ* and the following words to *śya* (excl.) of *mahodadhivigrahasya*, l. 9 ||  
 bh *“nikayāḥ”* || Pr *pūṛṇayām* || 9 N *prāttakālam* || 10 N *nyagrodha*-  
*vāṇi* || 11 M *īṣyati* for *dāsyati* || 12 N *śrāyaṃ* || M *īrdhū ye*, om.  
*nām te* *īrdhā* || N om. *hi* || 22 bhN *kāle kramāt* ||

## Page 93.

1  $\Psi$  *kathācit* || 2 M *āhūrārtha* || 3 Pr *haṃsāvāsedu* || 4 M *kṛtāhārā* for *°vihārā* || 6 bhN *°baṇḍha* for *°bandhana* (N *°vyasanaṃ*) || M *ma* for *mama* || 7 N *sarvepi vi* || bhNA $\Psi$ PPrM (not p) *ma*, in A visarga added over the line; Bh with us || 9 M *athāsau prāha* || bhNA $\Psi$ PPrBh *kuruta*, M *kurut* M's reading is to be explained by an aistroke of *°तिस्* (i.e. *°tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10  $\Psi$ PMp *saleti*, Pr *saleti* || M *hir* for *bhavadbhīr* ||  $\Psi$ PPrMp *mrturūpenā* || 14  $\Psi$ PPrP *viśrabdhāmatinā*, M *viśnāṣkāmātinā* || 15 L' ins. *sa* after *kramena* || N *sarvepi* || N *°mili* for *°mali* || 18 After *iti*,  $\Psi$ Pr add *kathā* 19 || ||, P *kathā* || 19 || flourish || ||, M | *kathā* || 19 ||, p *kathā* 10 (!) || 19  $\Psi$ PPrMp ins. *pi* after *sarve* || N $\Psi$ PPrP only *haṃsūmtikaṃ*, M *haṃsātikaṃ*; ABh with bh || 21 M *eka* for *eca* || 22  $\Psi$ PPrM *ākraṇḍaraveṇa* || 23 M om. *°pi* after *garuḍo* ||

## Page 94.

1 bhN *samāyātaiḥ* for *samaye taiḥ* || M *°vyogakaṃ dukkhaṃ* || 2 N *patirājñe*, corr. from *patirājñā* by cop. || 3 bhN *°jūsto* || 5 In bh gloss over *pracchannaṃ*: *guptaṃ* || 6 M *huduh* (sic!) ; Pr *hudah ke*, om. the following akṣaras to *nagūtro*, l. 10 || 10 Pr *ta* for *tatra* || 12 Pr *sarvatāḥ* || N *°lacuṃ* for *°tanuṃ* || 13 N *upagato* || 16 Pr om. *tan*;  $\Psi$ PMp om. *ta* of *tan*, writing *nnūnam*; in p *ta* has been supplied by 2nd hand || 19 After *iti*,  $\Psi$  ins. *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish || ||, M *kathā* || 20, p *kathā* 19 ||

## Page 95.

1 N *prāha* for *āha* || 2  $\Psi$ Pp *abhikṛti* || 3 N *garuḍa prāha* || 5 N om. *na* || 8 M *tatah* for *tat* || 10 M om. *na* || 11 Pr *kalaval* for *putraval* || N *lābhayan* || bhN $\Psi$ PPrP (not M) *chreyam*, A *śreyam*; Bh with us || 14 N *samānitās* || 16 Pr *ālokya*. In  $\Psi$ , *avalokya* has been corr. from *ālokya* by cop. || Pr *pramyōtāca* || 18 bhN *bhagavan lajjāyā* || Pr om. *mayā* || 19 bhN *cchalutīm* || 22 N *bhagavatā muktam* for *bhavatā* ||

## Page 96.

1 In bh, *samudrād a°* has been corr. by corr. into *samudrāṇḍgākāny*, which is also the reading of N || M *saṃtoṣāsuru°* || 2 bhN *gacchāmaḥ* || 3 Pr *ānuyāsiraṃ*,  $\Psi$ PMp *āgneyaśaraṃ* || 5 bh $\Psi$ P *°cakitam sakala°*, in bh corr. to our reading by cop. || 8 N *ajñāyati*. After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *avagataḥ tatvārthaḥ* || 10 bhNA $\Psi$ PPrMpBh *prastāntāṅgaḥ* (N *°ṃga*). Cp. Śār. 47, 4, and above, 70, 2. In SP and Simpl.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pīa* || 13 N *utthāya* for *uktvā* || M *karāṣakāśaṃ* || 14 bhNΨPPrM *bhīṃditau*; ApBh with us || N *kuraṭaka prāha* || 15 bhN *jūṣyaṣi bhavān* || N *karāṭaka prāha* || 17 bhN *ivāmbhaṣā* || 18 N *damanaka prāha* || 20 N om. *hi* || 22 N *kṣamayo* || N *nṣṭā* for *viṣṭhā* || M om. *rā nṣṭhā* || N *yasyeham* || 24 N *damanaka prāha* || 27 bhN *pūvāpakārinām* || 28 PL<sup>1</sup> *anyatra* for *anyac ca* || bh *viḥato*, N *viḥito* for *nīhato* || bhN *eva* for *esa* || ΨPMp (not Pr) *bhaviṣyaṣi* || 30 N *caturakopamā* || 31 N *karāṭaka prāha* ||

## Page 97.

2 bhN °*caturakāśaṃku*° || 5 ΨPPrMp *āśritah* || 8 ΨPPr (not p)M om. *to* || 11 N *svāmi* || N *buddhipravena* || 12 N *tathā* for *yathā* || N ins. *ca* after *vyāpūdayati* || 13 bhNAΨPrp *akṛtaṃ*; PBh and Simpl. MSS. IIh with us || 14 In Ψ gloss by cop. on *tūp*: *buddhīm* || 17 N *varīṣyāmi* || PrM *tataḥ*, ΨP *tata* for *tac* || 18 ΨPPrMp om. *bho* || 19 N *adhikātpaḥ* || 20 bh *digunnālūbhena*, corr. to our reading by cop. || 21 Ψ *prūnaṃ bhavati*, but *yātrā* supplied by cop. under the line || 22 N *śaṃkukarna pūha* || 23 M *evaṃ deva* for *etaḥ eva* ||

## Page 98.

3 bh *tataścaścaturaka*, the first *śca* del. by cop. || 5 P °*āślasamayāṣi* || 6 N *caturaka prāha* || N *tram* for *eram* || 9 Ψ *ulatm* || ΨPPrMp *eva* for *evaṃ* || ΨPPrM *pratīpanna* || bhN *śiṃhamatūhato* || 11 Pr *āha* for *āsa* || 12 N *śrīṭhaṃ* for *śiṃhaṃ* || 16 N *kravyamukha prāha* || 19 N *caturagenā*° || 21 N *kenūpi*, *pi* being deleted by cop., who continues *gram* || bhN *uṣtram* for *uṣtra* || 22 N *vyāpūdaya ity* ||

## Page 99.

2 N *dehāṃ gataḥ* || 3 M *kimcint ta ṛtya* || 5 M *evaṃ sminn* for *etasminn* || bhNAΨPPrMpBh *dūserakanātho*, M *dūserakānātho*; Simpl. MSS. H *mahūdāserakasārtho*, I *mahūdāserathakasārtho*, h *mahān dāseraja*[*ja* del. by corr.]*kasārtho* || 6 ΨPPrM *grīvābaddha*° || bh(not N)AΨPPrMp °*tanatkūra*° for °*ranatkūra*°, M *grīvābuddhavarhato*[corr. to *ta*] *ghaṃghaṭhanatkūrakāri* || N *saṃgati* || • 7 ΨPPrMp *śiṃhaś caturakam* for *śiṃ° ja*° || 10 bhΨPPrMp *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || 11 bhNAΨPPrMpBh om. *mām* || 12 N *caturaka prāha* || 15 bhNΨPPrMp *grhī*° (in bh corr. by cop. from *grahī*°) for *grahī*°, M *gahī*°; Bh *grhīṣyāmi*, A *grahīṣyāmi* || 16 M om. *pitr* || 17 N *grupaiti* for °*bhyupaiti*° || 20 After *iti*, Ψ ins. *kathā* 21 ||, PPr *kathā* || 21° P adding

flourish ||; p *kathā* 21, M *kathā* 21 || 21 N *taddanyenāpi* || 22, N *nirjanaranam* || Pr *srāmi* || PL<sup>1</sup> *ca* for *hi* || 23 N *dūrastho smṛti no* *svaset* || 24 bhM *dīrghē*, corr. in bh by corr. to *dīrghau* || N *bāhu* || ΨPrM *pramālinām* || 25 Pr *vānūsarāmi* || N om. *matrā* ||

## Page 100.

5 Pr *ṇitya* || APrM *anāyikṛtaṃ* || 8 bhPrMp *°vikīrtita°*, ΨP *°cīkīrtita°*, N *°vikīrtita°*, in p corrected to our reading; A Bh *°vikīrtita°* || N *svaśṛṅgābhyaṃ* || 9 bhN *kaśmāl* for *taśmāl* || Pr *apitya* || 10 Pr *karakāḥ* || N *paraspara* || bh *sākeṣaṃ*; the cop. writes 2 over *keṣe*, 1 over *paṃ*; N *sāpeksaṃ* || 12 M *tata* for *tatas* || M om. *na nītitattvaṃ* || 16 Over *arudhinā*, cop. of Ψ writes *yā dhavitu*, N *traṃ vidhinā* || M *dalodyamaṃ*, ΨPr (not p) *daṃḍodyamaṃ* || 19 ΨPr *sāmaivī°* in Ψ corr. from *sāmnāivī°* by cop.; P (not p) *sāmerā°*, M *sāmnēvā°*; *sāmnai°* also Hamb. MSS and A Bh || 21 Pr *mūha* for *mūḍha* || bhN *maṃtrapadam* || 23 N *sāmādi* || Pr *daṃḍamaryamto* || 27 M om. *sūlāhī syāt tatra* || 31 Pr *satrahitā* ||

## Page 101.

2 In Ψ gloss over *baluvatām* by cop: *eleśām* || bhN *upāyāḥ kṛāṇṭi°* || In Ψ, gloss by cop. upon *°gākrāṇṭi°*: *prasura* || 3 ΨPr (not p) *atibhūmigaṭo*, with gloss in Ψ by cop.: *ahaṃkāra* || M *gūto* for *gato* || bhN *ātmā vi°* || 5 Pr *yā* || bhPr (not Ψ) PMpBh *labdheṃ°*, N *lālbheṃ*, A *labdhe°* || Pr *°nigrahā* || 6 bhN *dharmena yā* || 7 M *saṃjagale* || 9 Cop. of Ψ om. the words *tad yathā* &c. to so excl. line 10, but supplies them in marg. || 10 P *°vibhāgme*, L<sup>1</sup> *°vibhānma*, PrM *°vibhāgena*. The readings of PL<sup>1</sup> are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the akṣara was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L<sup>1</sup> took it for the initial stroke of *n* || After *iti*, ΨPrMp ins. *pañcāṃgo maṃtraḥ* || 11 Over *mahātyago*, gloss by cop. of Ψ: *vināśa* || bh *taṃdava*, the corr. writing 1 over *va*, 2 over *da*; N *taṃvaṇḍa* for *taḍ atra*; A Bh with Ψ || 12 N *vinipātaś* for *vinipātapratīkāraś*, Ψ *°kāraḥ kāryasiddhiś cēti pañcāṃgo maṃtraḥ*, the words from *sōyam* incl. to *maṃtraḥ* incl. being bracketed by cop., who writes again *sōyam* and the following text to *°kāraś* || bhNΨPr (not p) MBh *bhinnasaṃlūhāṇaṃ*, A *bhinnasaṃlūhyāṇaṃ* || 15 N *pātayitūśakti* for *pā° a° śaktir* || ΨPrMp *eva* for *astī* || Pr *nākho vṛddhartum* || Bh *utrapīṭiṃ*, M *utripīṭi*, Pr *utlipīṭiṃ*, bh *ṭaṃkanikūṃ*, N *ṭaṃkanikūṃ* for *utripīṭiṃ*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. H *utrapīṭiṃ*, I *utrāpīṭiṃ*, h *atrānūpāṭiṃ* || 18 N *catuprabodhanam* || ΨPrMp

*ivāṇḍhahṛt* ॥ 21 Pr ins. *karaṇ* before *karaṭakaḥ* ॥ M agāt for *agamat* ॥ 23 bhNΨp *nīcamanānu*°, in Ψ corr. to *nīcamanonu*°, which is the reading of PPrM; in p first corrected to 'no', then to 'lā'; in Ψ gloss: *bhataṃti*. Sār. SPc, ABh with us. Cp. SPK; n(v) *nāṃcamatūnūrttino*; Simpl. MSS. HI *nīcajanānuvarttino*, h *nāṃcajanānūvarttrino* ॥ 26 P *saṇanna*°, NPr *saṇpanna*°; Bh with us ॥ 27 N *pariyāsa* ॥ 28 M *rudā*° *śmanmaṃtrinā* ॥ 31 Pr *vivikta rājānaṃ* ॥ N *icchāmi* ॥ N *kiṃ na tsi* ॥

## Page 102.

1 ΨPPrM om. *kiṃ ca* ॥ M *puruse*; in Ψ gloss by cop. on *paruse*: *kathore*, r torn off with part of margin, e still visible ॥ Pr *adveṣyaṃ* ॥ 2 PPr *śāvyam*, M *soṇyam* ॥ bhN *ca* for *hi* ॥ 5 Pr *śācyena* ॥ 7 bhN *puruṣena* ॥ 9 M *tathā ca* ॥ Pr *bhṛtyayutā* ॥ 10 bhNAΨPPrMp *vinōḍadheh*; Bh with us ॥ 13 N *gatī* ॥ 15 Cop. of Ψ gloss on *mahān*: *puruṣa*, and on *pranunno*: *prerita* ॥ Pr *dhāratūṃ* ॥ 19 ΨPr *śvām* ॥ ΨPrMp *śāḍḥuṇo*°, PL<sup>1</sup> *śāḍbhuno*° ॥ 21 Pr *kārmuke* ॥ 23 ΨPPrp *ākhyānam*; M om. *ākhyānakam* ॥ Pr *āyate* ॥ 24 bh *nagnaḥ*, corr. by corr. to *nagna*; N *nagnaśravanako* ॥ 26 N *damanaka prāha* ॥ 28 N *ayodhā*, M *ahodhyā* ॥ 30 M *pratipannā*; in bh gloss on *vipratipannā*: *garitūḥ* ॥

## Page 103.

1 M *rājānataḥ* ॥ Pr om. *ca* ॥ M *vinūhiko* ॥ 2 M om. *ca* after *evam* ॥ 3 M *badrasacīnam* ॥ 4 ΨPPrMp *śramanakaḥ* ॥ Pr om. *purīm* ॥ 5 In N, *praśna*° by cop. corr. to *praśra*° ॥ 6 N *drekkāna*°, bh *drekāna*°, the corr. adding visarga after *dre*, ΨP *drekvāna*° (𑀅 being often written 𑀆 in MSS.), Prp *dreṣkāna*° ॥ M *vitūculu*° for *vitūculuka*° ॥ In Pr *mūla*° corr. by cop. from *mūtra*° ॥ 10 N om. *para*° and the following words to *param* excl. ॥ M *paravittacotkāras* ॥ 11 Pr *phalā* ॥ bh *jñāsyasi* (in spite of *bhavān*) ॥ 12 ΨPPrMp om. *ca* after *ekadā* ॥ 13 PrMp *rājabhāṣanam* ॥ Pr *anuvīśyāha* ॥ 16 bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* ॥ 18 NΨPPr *prastavyah* ॥ Ψ *param* [new line] *kaḥ*° ॥ 19 Over *ācārya* and *mahārāja*, cop. of Ψ gloss: *he* ॥ Pr om. *svargaṃ* ॥ 21 N *sārvopape* for *sarvāny api* ॥ 23 N *rājapudāmtikam* ॥ M *svamāna* ॥ 24 ΨPPrM *ekāṃtopavāsītamaṃtri*°; p *ekāṃtāśrītamaṃtri*°, corr. from another reading ॥ M *naiva* for *tenaiva* ॥ ΨPPrMp *śramaṇena* ॥

## Page 104.

1 M *vadakamalaṃ* ॥ 2 Pr *jaya* ॥ M *jayatu devānāpriya itī* ॥ 4 After *āha* N *mahā[rāja sarvadineṣu svarggaṃ gacchāmi]bahūnām* &c.; the brackets by copyist ॥ 5 M om. *śrūyate* ॥ 7 N *yad* for *yady* ॥ 8 Pr *uktā* ॥ 9 Pr *skṛtvā* ॥ 11 ΨPPrM *atī* for *itī*; ABh with bhN ॥ N *tva*,



then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || **14** Pr *kūcimi tṣ* || **15** Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || **19** In bh gloss on *prātveśmakū*: *pāḍoṣi* || **20** PL<sup>1</sup> *paśyāsthānam*, M *paśyāsvāhām* for *paśya, amba, aham* || In bh gloss above *kenāpy adṛṣṭena*: *ākāśavānī* || **22** Corr. of bh adds *h* after *vrahmana*; cop. of Ψ gloss over *vrahmana*: *he* || M *gyānruta* || **23** After *parama* Pr repeats the words *vrahmanas tasya vrahmaṇi* &c. l. 18 to *śrutā* l. 22 incl. || N *°pramoda-pūnamāna* ||

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**2** NΨPPRp *tyajātām* || **3** M om. *nādrtya* || ΨPp *°vācchalyū* || M *stanapayitū* for *snapayitrā* || **6** Pr *°cēsmikū* || bhN *virāhotsavām*, in bh corr. by corr. || L<sup>1</sup> om. all between *avalokya* and *taduparodhād*, l || || **7** bhN *tavījñū*, in bh corr. to our reading by corr. || **9** ΨPPRp om. *param* || **10** M *mūlha*, Pp *mūlho* || N om. *sarpasya* || **11** N ins *sa* before *sarśāsam* || **13** Pr *kurkkuta*°, N *kurkuta*°, M *kukuta*° || M *prāptam* || **14** N *°samudbhāva*° for *°sadbhāva*° || N *°saṃśrayani*°, om. *°ya*° || N *°grāhe* || **17** N *uktah 'sāv* || ΨPPRM *svaputrayogyām* || **19** ΨPPR (not p) M om. *tato* || **20** M *gulyatām* || **23** bhN *°vīstārīta*° || **24** Pr *abravan* || Pr *sadbhi drśam* || N *īdrśim* ||

## Page 106.

**1** bhN *satuir*, corr. from *savair* by cop., ΨPPR *savaira*, M *savira* for *sarvair*; ABh with us || ΨPPRM *uḍ°* for *eiḍ°* || **2** M *grahopavistambhita*° || PL<sup>1</sup> *tathū* for *tayā* || **3** M om. *vidambanayā* || **4** PL<sup>1</sup> om. the second *pāda* || **5** bhNPr *kanyū* || M om. one *sakrt* || **6** M *pūnyamrvānirmmitam* || **12** bhN *nāmā* || ΨPPRp *māheṇḍra*° || **13** ΨPr *saṃyātām*, corr. by both copyists from *saṃyāntām*. A with us, Bh *saṃyātām* || **15** N *śuka prāha* || **18** N *yama prāha* || P<sub>1</sub> *kūtraḥ* for *kūlah* || **19** ΨP and first hand of p om. *tam* after *ca*; in Ψ it is added over the line, perhaps by cop. || **20** Pr *eva* for *etaj* || **22** ΨP *evākulita*°; p *evākulī*[3rd hand adds *bhū*]ta°, M *evākulīkṛta*° || **23** Pr *to* for *tato* || **24** N *asyokte* for *asya* || *iti* ||

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**1** After *iti*, Pr adds **33** || *kathū* ||, ΨMp add **23** *kathā*, P *kathā* || **23** || || **2** M *kanyākṛta*°, bh *kanyāntaradavanīyatā*, corr. by cop. to *°ntlaparavinīyatā*; N *kanyāntaradavanīyatā* || **3** M *sā rppena* || **4** ΨPPR *ārābhāḥ* || **6** Pr *paramapurusa* || **11** bhN *anubhūtam*, ΨPPRp *anubhūtām*; ABh with us || **12** Pr *pūrvo sthitas* || **14** N *patnā* || N *vārttā*°, om. *sneha* || **15** After this line Pr adds *kathū* ||, ΨMp add. *kathū* (M adds *i*) **23**; P *kathā* || **23** || flourish || || **16** ΨPPRp *nagnaśramaṇagarbhām*, M *nagnaśramaṇagarbhā* ||

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 $\text{bh}_\lambda, \Psi_{\text{PF}_r M}$

## Page 110.

**2** N transp.: *tad api tasya* || **3** M *rūkṣiṇaṃ* for *parikṣiṇam* || **4** M *caturbhiḥ śataḥ śatair api kim* || **5** M *saṣṭaśatāny ivā°* || **12** Over *dharmabuddhe* in Ψ, and under *dha°* in bh, gloss: *he* || **18** M *vamhatau* for *vivadantaḥ* || **20** N transp. *nyāyah dīṣṭo* || **21** ΨPPrMp om. *yataḥ* || **22** bhN *kṛpāde* || **24** M *vacanadevatā* ||

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**4** N *pūjyate* for *yujyate* || PrMp *vanadevatā* || **5** N *mamāhaṃ* for *mahat* || M *mahākautukam* || **7** N *sarjyātau* || **8** P (not L<sup>1</sup>) *matpāniṃ gatās* || **10** N *pūrvotkhātānīdhānasam* [sam del. by cop.] *pr* [i del. by cop.] *leśastha°*; ΨPPrMp om. *samudhāna* || M om. *sthasa* || **11** Pr om. *trīṃ* || **12** N *punar* for *putra* || **18** M *bakasanūtho* || **20** N ins. *tāni* before *bhakṣayan* || **21** ΨPp *śīsur vai°* || Pr *yathomukhas* || **23** ΨPPRp *rudyaṣe*, M only *se* || N *baka prāhu* ||

## Page 112.

**1** Pr *ha* for *'ham*; M om. *'ham* || **2** M *taduhkhitoṃhaṃ* || **3** ΨPPrMp om. *me* || **5** Pr *'saharairi* || **9** Pr *dy* for *yady* || bhNΨPMP *śaṃḍāni*; APrBh with us || **11** bhNΨPMP *śaṃḍā°*; A has a gap here; Bh *'khaṃḍā°* || **14** After *iti*, ΨMp *kathū* 26, PrP *kathū* || 26 || P adds flourish || **17** bhN *dharmabuddhiḥ pu°* || N *'kārīnikūḥ*, ΨPMP *'kara-naiḥ*, corr. in p to our reading by the copyist; Pr *ryādhiḥkaraṇaiḥ* for *dharmādhi°* || **18** N *śaciṃ* for *śamim* || N *śametya* ||

## Page 113.

**1** N transp.: *te sarve* || **2** bhN *vīharanocitaṃ* || **4** Pr *jvāliti*, ΨPp *jvāliti*, in p corr. to our reading || **5** bh *ākraṃdayan*, corr. by cop. to *ākraṃdan*; N *ākraṃdat* || **7** Pr om. *ulam* || **10** M *dharmabuddhiḥ cyēti* || After *iti*, P ins *kathā* || 25 || flourish ||, ΨMp: 25 *kathā*, Pr 29 *kathā* || **16** M *jyeyam* for *dīyivam* || **17** bhN *khalāśceḥ ca* || **18** M om. *kasmāt* || **20** In margin of Ψ gloss on *'lopacirno*: *pum(?)pa*, the rest being torn off with part of marg. || **21** N *śaṃḍānūḍ* || **22** bh *vaśiṣṭa°*, N *vaśiṣṭa°* for *vaśiṣṭa°* || P (not p) om. *khalāḥ* || **24** Pr *'vicakṣana*, followed by *danda* || **26** N *'dāṃḍinah*, PrM *devudāṃḍitāḥ* || **29** NΨPPrM (not bhp) om. line 29 and page 114, l. 1 ||

## Page 114.

**3** ΨPPr (not p) M *tava* for *tat* || **4** M *vulvān rjubhigamyo* || bhNΨPPr *vāpramādinū*; APrBh with us || **5** bhN *ryur mūrkhāḥ* against the metre || N *mūrkhāḥ śāṭhah* || Pr *tyūjah* || **7** N *athenām* for *apy enām* || Pr *enā*

'*vaśtāṃ* || M na *cāṇyo* for *tarāṇyo* || M om. *jano* || N *trabhū ra* || 9  
P *kuṃjaradvat*, L<sup>1</sup> *kuṃjaratadvat* for *kuṃjarahrt* || 12 ΨPr (not P) *nāduko*  
(cp. 115, 12); p *nāṃduko* (sic!) || NM *vanikaputrah* || 13 Pr °*gamana*  
*cintayat* || 15 bhN *vaśet* || 23 N *lakṣmana* || N *nūruka*, ΨPr *nāduka*,  
p *nāṃduka* (sic!) || 24 N jumps from the first *bhaksitā* to the second  
*bhaksitā*, om. one of them and all between them || ΨPr *nādukah*, p *nāṃdu-*  
*kah* || 25 ΨPPrMp om. *sū*, which in p has been supplied by 3rd hand ||  
bhNΨPPr *yat* for *yata*, Bh *yatah*, A with us || 26 bhN *ava* for *atā*;  
BhA with ΨPM ||

## Page 115.

2 PL<sup>1</sup> om. *sāha* || 3 ΨPr *nādukah*, p *nāṃdukah* || 6 N *preyaṃ* ||  
8 M om. *tathā ca* || 10 ΨPM *pravartitavyā* || N *bhayādvaḥ* || 11 N  
*lakṣmanah putrah* || p *nāṃdukena*, ΨPr *nādukena* || 12 Ψ here *nāduko*;  
Prp om. *nāduko* || 13 p *prākṣipat* || 14 Pr *nāduka*, p *nāṃduka* || 15  
ΨPr *nāduka*, p *nāṃduka* (sic!) || N *nāduka praha* || 16 N *lakṣmana prāha* ||  
ΨPPrMp om. the text between "ndpahrtaḥ, l. 16, and bho lakṣmana, l. 18 In  
p it has been supplied in margin by 3rd hand || 17 N *ātathyaṇṭi* [tā del.  
by cop.] *dra* || 19 N *lohamayitūṇ* || 22 ΨPr *nādukend* || 23 ΨPr  
*nādukam* || 24 ΨPr *nāduko* ||

## Page 116.

1 ΨPr *nāduka* || Pr *sabhyam* for *satyam* || 2 bhNΨPr *upahartuṃ*;  
ABh with us || ΨPr *nāduko* || 3 PL<sup>1</sup> so for *bho* || 6 ΨPr *nāduko* ||  
9 After *iti*, PPr ins. *kathā* || 27 || P flourish ||, ΨM *kathā* || 27 || 11 M om.  
*kulānvitaṃ* || Pr *durbhuga* || 13 bhNAΨPM *virūpyopahitak*; Pr Bh and  
Simpl. HI with us, Simpl. h *virūpyopahitās ca*, corr. by corr. to *virūpyopā* ||  
bh *kāṃplavapuṣṭam*, N *kāṃplavapuṣṭam* || N *duḥkhalah* for *duḥkhalā* || 15  
N *tathā ca* || 16 bhΨPPrM *duḥcūṇyāḥ*, N *duḥcūṇyām*; Bh *duḥcūṇitryāḥ*;  
A with us; Simpl. HI *kulāṇṇam*, h *asatīṇṇam* || 17 bhNAΨPPrM *ceṣṭi-*  
*taṃ*; Bh with us. In Simpl. MSS. HIh this stanza is missing || bh  
*pratāter*; N *prākṣ*, then blank for one akṣara, then *tle*; ABh with ΨPM ||  
18 ΨPPr *karīyate* || 22 M *mūrkheṇa saḥkṛāṇi vāsop* || 24 ab in M  
only: *varaṃ jaladhīpātanaṃ* || N °*vanāvarapātanaṃ*, Pr *jvalanāvaṭava* [va  
corr. by cop. from *ta*] *nuṃ* || 27 N *rava* for *ua* || N *śubhit* for *śū ga* ||

## Page 117.

1 N *gātāpy* for *mātāpy* || 2 Pr *garāśmarah* || 3 bhN *vacā*, in bh  
corr. by cop. from *vacaḥ*; Pr *girah* for *vacah* || 9 Pr *ekamūṣet* || 11  
Pr *apeṭam* || Pr *dvitīyah* || N *paṇḍare* || 12 N *ārabdhaḥ* || 15 ΨM  
*tana*, PPr *tena* for *tata* || 16 ΨPPrM *āgocchantaṃ* for *āgutaṃ* || 17  
Pr *ākaroḥ* || bhN °*svāmīna*, AΨPPrM °*svāmīn*, B *svāmīn*, without *vādīya* ||

18 Bh *athāīnam badha vadha vyāpādayati*; A *tad enam bamdhaya 2 vyāpādaya 2 iti*. See 118, 2 || 19 ΨPPrM transpose: *rājā tat* || M om. *śukavacanam* || 20 Pr *rājā anyata dū°* || 21 N *āśrayam* || 23 Pr *'syārthapā°* ||

## Page 118.

2 Bh *radha 2 pūlaya 2 ity*; A *baṃḍha ghātayata ity* || 5 After *bhavanti* Pr adds *kathā* ||, ΨP add: *kathā* || 28, P adding || flourish ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yatah* || 8 N *śvaradhyaṛthi* || 9 N *damanaka prāha* || 11 M only *bhyām* for *vanik°* || N *vanikaputrabhṛtrputrābhyām* || 13 Pr *anubhūyat* || 14 bhNΨPPrM *riyānita°*; A with us, Bh *rājanitvī-mukho bhavān* || 15 N om. *pitṛā* || Pr *°dukkham*, ΨP *°dukkham*, cop. of Ψ inserting afterwards *h* before *°kha* || 16 bhNΨPPr *te cāhatuh*, M *te rāhetuh*; ABh with us || bhN *saṃmukhan*; A with us; in Bh this passage is altered || 18 ΨP *nājñātum*, PrM *no jñātum* || Pr *cātvāromapy* for *cātvām apy* || 19 ΨP om. *dukkhena dukkhitum drṣṭiāti*, but cop. of Ψ adds these words in marg. || 24 M *vagamtum* for *kra gantum* ||

## Page 119.

1 bhNΨPPrM *kāpy*, A *krāpy*; Bh *krā'pi nābhi°*, in spite of *na khalu* ! || 2 Pr om. *iti* || 3 Pr *°manorathām anuṣṣyāmah* || 7 N *prasthitaikar* for *prasthitair* || N *bhaṭaputro* || 8 N *tar yajā°* for *tan mayi°* || N *cintati* || 9 M *śvasvodaturam* || 10 In Ψ, cop. adds *na* over the line, putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. P<sup>L</sup> indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhogaṇelāyām* || 18 M *lagna 'bravī*, om. *ca* || 21 Pr om. *śameṣyāmi* || bhNAΨPPrMBh *sahāya°* || 23 ΨPPrM *mārggāsunnā bhilla°* || 24 Pr *°grha* ||

## Page 120.

1 N *rutānānā°* || N *paksi* for *reddhā°* || 2 N *°rupayo°* for *°rutabhāṣā°* || 5 M om. *rutānānā* || N *grhita* for *gr° gr°* || 6 Over *ānayata*, gloss in bh: *yūyam*; NM *ānayat* || 7 bhΨPPrM *ullaṃṭitānām*, N *usamṭitānām*; ABh with us (only A *°ti* for *°thi°*) || 8 In N, *°paṭa°* corr. by cop. to *°para°* || 10 Pr *yato* for *santo* || 11 ΨPPrM *tārasavaram* || 13 N *drṣṭahipratyayo* || 15 N *ady* for *yady* || bhN *°parāpi* || 17 N jumps from the first *avakyaṃ* to the second *avakyaṃ*, l. 18, om. one of them and all between them || 19 N *vārā°* for *kārā°*, ΨPPr *kāropavaroke* || 22 ΨPPrM om. *ladā* || Pr *lobhāvṣṭāṃ* ||

bhN, ΨPPrM

## Page 121.

1 Pr *avaśyaṃ ga°* || 2 N *siddhye* || 3 N *araram* || N *vidāranā* ||  
 4 N °*godareṣu nīpunam* || . 5 bhNAΨP *vikṣyamāno*, Pr *vikṣyamānah*; Bh  
 with us || ΨPrM transp.: *sa durātmā* (M *duṣātṃā*) || 6 ΨP *āsādayati*,  
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN  
*cchinunaratanasattāsaṃśayah*; ΨP *cchinunaratanasattāsaṃśayah*, M *cchinunarata-*  
*sattāsaṃśayah*, Pr *cchinunaratanabhāvattāsaṃśayah*, A *cchinunaratanasattāsaṃśayah*,  
 Bh *cchinunaratanasattāsaṃśaya* || bhN *ata* for *arata* || 7 Pr °*vidāraṇidāraṇa°* ||  
 bhNAΨPrBh *nīrṃśo*, M *nīrṃśo* || 9 bh *śrutah*, N *atah* || 11 bhN  
*ati°* for *athāti°* || 13 Ψ *na* (*śakyaṃyayakṇomy amīṣām*, the brackets by  
 cop. Pr *eṣām* for *amīṣām*, a reading clearly going back to the slip of the  
 pen of Ψ || NPr *śabhrātrnām* || bh *drṣtam*, N *drṣtuh* for *drastam* || Pr  
 jumps from the first °*vidāranam* to the second °*vidāranam*, l. 14, om. one  
 of them and all between them || 17 ΨPrM °*vicāranamātro°* || M *mahā-*  
*varīṣaṃ* || 18 bh *varīṣaṃ*, N *varī sāhaṣaṃ* for *varīṣaṃ* || 20 Pr *satvara*  
*prthivīm* || bhN *śrptāh* for *prṛptāh*, in bh corr. by glossator to our reading ||  
 24 ΨPrM *uktam* for *muktam* || N *bhaṭa°* ||

## Page 122.

1 N *bhāṃpāgāratre* || 2 M *atah* for *atha* || ΨPrM om. the text  
 between *melayitvā* and *rājā*, l. 4 || 3 N *saṃgrāmaṇa* || 5 A om.  
 here the words *mitradāye* &c. to *anubabhūva* incl., inserting them after  
*avalokya*, l. 15, and adding *anyadā*, Bh K with us, but with variants. Bh:  
*mitradāyārppitasaravāyāṃgabhārāh śvacchāṃdārttir vilāsaṃsukhyāny anubha-*  
*vati sma*; K *mitradāye samāropitasaravāyāṃgabhārācāntā śvacchāṃdārttir*  
*vilāsaṃsukhyam anubhavati sma* || ΨPrM °*rttirvilāsa°* || N °*sukhyānanubabhūva* ||  
 11 M om. all between *rājāpi* and *śrakhudga°* || bhΨP (not Pr) *vānaraṃ*  
*matvi°*; N *vānaraṃ atvi°*; ABh with us || 12 N *anya* for *atha* || M  
*rāgrābhyaṣe* || bhNΨP *nānātarukhaṃditaṃ*, M *nānātaruṣaṃditaṃ*, ABh *nānā-*  
*taruṃditaṃ*; Pr with us || 13 Pr *prathamavānam* || 14 ΨPrM  
*bahukusumasugandhiparimalaramaṇiyam* || 15 bhN *grhaṃ* for *saha* || bhN  
*pravīṣyate* || 17 ΨPrM om. *śrāntena* || 18 N *svāpamī* || 23 Pr *nivāri-*  
*tum* || 24 ΨP *punah*, PrM *punā*, all these MSS. only once ||

## Page 123.

1 N *bhramaraprahāraṃ*, om. *m anu* || 4 ΨPrM *viśrabdhe* for *vīśvaste* ||  
 7 N jumps from the first *kāryam* to the second *kāryam*, om. one of them and  
 all between them || 10 bhN *hataś* for *mṛtaś* || After *urpah*, ΨPr add  
*kathā* 29 ||, M | *kathā* |, P flourish || *kathā* || 29 || || N *karaṭaku prāhu* ||

**12** bhNAΨPPrM Bh *paśūnya*° || **14** bhN *amāsv* || bhNΨPPrM *naśva*  
*kārya*; in Ψ a later hand adds gloss: *nīśayaṃ na karoti*; A with us; Bh  
*naśvākārye vināśyati* || **15** bhNAΨPM *sādhu*; Bh *sādhu tu ku*°; Pr with  
 us || N *na* for *tat* || **16** M om. *tathā* || **17** ΨP *ujjati* (*jha* being  
 written in Ψ as in *jyha*, Table II, no. 12, 2 a), Pr *upsati*, N *ujjati*. N's reading  
 is a misreading of the old-fashioned 'jyh' of bh, which has the same form here  
 as in Ψ in our Table II, no. 9, 3 b || N °*bhaktu*°, M *śikhinuktunuktopi* ||  
**18** First pāda in Pr: *gad ākīryam eva tam akīryam* || **20** bhN *prabodhi-*  
*tair* || **21** Pr *dhigate*, corr. from *thiyute* || **23** M om. *na kartavyaṃ* ||  
**26** ΨPPrM om. *tau* || Pr *krodhāntadhiyanu* ||

## Page 124.

**2** Pr om. *bhṛtyasya* || N *pranāśo* || **3** Pr *bruvānām* for *nṛpānām* || **4**  
 N *bhṛtyā*, M *bhṛtyaḥ* || **9** bhNΨPPrM *brāhmaṇa sarvabhakṣi*; Bh *vrākmaṇu*  
*sarvabhakṣi*; A *vrākmaṇaḥ sarva*°. Cp. on this stanza SP page lvii || **10**  
 bhN *cāvaśyā*, M *vāvaśi* || ΨPPrM *duṣṭamatih* || **11** Ψ *pvekṣyaḥ*, PPr  
*prekṣyaḥ*, M *prukṣyaḥ* || bh °*dhakṛtaḥ* || **12** ΨPPrM *tyājyāḥ sa vai* ||  
 ΨPPr *kṛtaṃ*; M *cākrtaṃ* for *ca kṛtaṃ* || **15** NPr *dehim* for *dehum* ||  
**18** Pr om. *rājyaṃ* || **20** N om. *api ca* || ΨPPrM *puruṣā* || **21** bhN  
*cāryaparū* || **22** N *pracuranityadhanāgamū ca*; cp. Śār. 63, 3 || **23** M  
*vekyāgateva* || M *nṛpati*[corr. from *lī*]ter || **24** M *athānāgata eva* || **25**  
 bhNΨPPrM *jānāsi*; Bh *jānāti*, om. *na*; A with us || **26** N *sāmānadāna*°,  
 ΨPPr *sāmānādāna*°, M *sāmānādāna*° ||

## Page 125.

**1** bhNAΨPM *vīrāḥ*, Pr *vīrā*; Bh with us (but *hi* for *ca*) || **3** ΨPPrM  
*nōpadeśyaṃ* || **10** ΨPPrM om. *kuṃ ca* || ΨPPr *prṣṭāḥ prṣṭā*, M *prṣṭāḥ*  
*prṣṭā* || **12** ΨPPrM *prṣṭuryāḥ* || **13** M om. *śreyo vābhīḥitaṃ* || **15**  
 N om. the words between *dr̥ṣyate* and *vyomni* || **16** M *vadyate* || bhN *kha-*  
*dyota* || **18** bh *bhāvāḥ*, the first dot of the visarga being added above, the  
 second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N  
*bhāvāṃ* || **19** bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting  
 it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4 c and l. 5 a) || **26** bhNΨPPr  
*paravacanam pra*°; Pr om. °*nā*. ABh with us || M *ma* for *na*, P om. *na* ||  
**27** M *vicāryabuddhinā* || **29** Ψ *prathamataṃvaṃ*, Pr *prathamataṃtraṃ*,  
 N *prathamataṃtraṃ* || After *tantraṃ* ΨPPrM ins. *kathā* || **29** || ΨPPrM  
*ādyaslo*° || **30** bhNΨPPr *snehēti*, Ψ with a danda and 9 avagrahas before  
*snehēti*; M *tariddhamāno mahānā*, A *sneha iti*, all these MSS. omitting the  
 rest of this stanza. But cp. the end of the other books. After this stanza,  
 Bh adds: *na nīcajanasamārggūn naro bhadrāni paśyati | vṛṣasṃśabbhavā prītir*  
*jaṃbukena vināśitā cēti dvātrīṃśatīmī kathā* || flourish || *ślokaśaśra 2000 iti*

|| flourish || *śrī* || Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Decc. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 *°sāmparkūn*; cd both MSS. *darśayaty eva vīkṛtiṃ svajanēpi khalo yathā* (417 *valo yutah*) || After *śnehēti*, l. 30, bhN add *iti prathamam ākhyānakam samāptam*; M *pañca* • [• indicating the abbreviation] *prathamamāptam*; Ψ PPr with us ||

## BOOK II.

## Page 126.

1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, *1 vāsyā sunayā*° excl. || NA om. *arham* || 2 A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* || Bh *ādīślokaḥ*, Φ *ādyaślokaḥ*, A *ādīmaślokaḥ* || 3 A *buddhikīnā* || 4 Φ *kākeṣu mrgakūrmavat* || 6 M *jana*, om. *°pade* || Pr *pramadūroopyam*, M *pramadūrotham* || Φ *prathamadūropyanāma* || APPrM BhΦ ins. *ca* after *tasya* || M *mahācchrāyo* || 7 BhΦ *nyagrodhaḥ* (om. *pādapaḥ*); M *nyagrodhapāda śālhyāśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktam* *ca* || 8 N *śākhāsuptamrgaḥ* || BhΦ *āhnaśina-chadaḥ* || 9 N *tata*° for *kṛta*° || 10 A *vīśrabdhio* || A *nīpītakusumaślāghyaḥ* || 11 M *°yugmha*° for *°saṃgha*° || A *°sukhadur* || M om. *bhūbhāra*, writing *bhrto* || 12 AMBhΦ om. *ca* || M *vāsyaya*<sup>1 2</sup> [sic!] for *vīyasaḥ* || APPrM om. *prātaḥ* before *prāna*°; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 BhΦ *tadadhiśṭānanivāsinam* || A *āyātam* corr. from *āyāptam* || Bh *āyāntanugurūpam*, Φ *āyāntanugurūpam* || 14 A *°sphuṭitakasvaranam*; BhΦ *°sphuṭita*°; N *°sphuṭiputukata* [tu deleted by the copyist] *racaranam* || bh *udbaddhapiṇḍakam* || M *udbaddhapiṇḍiparusaśarīracchaviraktāntanayanam* || Bh *°chaviraktāyatanayanam* || Φ *iti puruṣasārīrachaviraktāyatanayanam*, A *raktāntanayanam* || 15 Φ *ūrdhvaridha*° || N om. all the text between *iva* and *sarvapatukanām* (l. 16) || bhAPPrM *kūla* || 16 A *iva adharmopadeśūram* || BhΦ *āgachantam* || Pr *evam* for *ekam* || 18 Pr *°manācīmtayāt* || PPrM *pāpi* || BhΦ om. *kim* after *cikīrṣati* || BhΦ *ma-māivārthāya* || bh *āho ści*, N *ahości*, Pr *āho śvid*, P *ahan ścit*, A *aho ścit* for *āho śvit* || 19 bhN *kitsad* for *kāścid*; PrBhΦ om. *kāścid* || A *anyo 'dhyāvasāya*, MN *anyo 'syāvasāya*, Φ *anyo 'nādhyaṃvasāya* || Bh *kotukaparas* || Φ *kautukapaṃrastham eva* || 20 MBhΦ *vitanya* || A *dhānyakanivakīrya* ||



BhΦ cikīrya || BhΦ dīśor for tato. Cp. Śār. 64, 11 || Pr tidūre for ntidūre ||  
**21** PPrMBhΦ atha for atra || Pr niyaṇtās, M niyaṇtritāṃs || **22** BhΦ  
 kunīn for tūṇulūn || M ins. hālūn before hālūhalam || **24** BhΦ kanān for  
 tūṇulūn || Pr th for 'py ||

## Page 127.

**1** A mahājanam for mahājālam || PPrMBhΦ sa nipāta° for samnipāta° ||  
**2** bhN eva for evaṃ || BhΦ na kasya kaseṇ doṣaḥ || Pr aṇya for aṣya ||  
**3** Φ vijñāyate || **4** BhΦ vane for katham || P° harinasyāṇṣambhavo ||  
**5** A anarthakam, corr. from anartha katham; M prāptodyonartham, om. katham ||  
**6** A vipattigūḍhamanasūṃ || M kṛmatih for kṛyate || **7** Pr duvevīṣṭa° ||  
**9** BhΦ om. atha || P udyasya || **10** PPrM pāsabamūhanavya° (M° sanū-  
 nulus, Pr° sanūkulaṃs) || N pratyutpannatayā || BhΦ uvāca || **11** Bh  
 om. the second nu bhetaṇyam || **12** Bh sarveṣu vyasaneṣv eva, Φ sarvesu  
 vyasanepperi || M buddhi nḥiyate || **13** BhΦ abhyeti || **14** Φ ekacittibhūya,  
 Bh ekacittiyabhūya || Bh jūlam iha kṛtaniyam, Φ jūlam iha kṛtaniyam ||  
**15** ABhΦ asaṃhitucittināṃ; but cp. l. 26 f. and śloka 7 a || **16** M  
 pṛthuvāgrivā, BhΦ pṛthugrīvā || N APrBhΦ (not bhPM) anyonya° || **17**  
 BhΦ (not A!) asaṃhitā || **18** BhΦ om. katham etat || **20** BhΦ om.  
 hi || A bhāraṇḍā, N bhādā || N om. all the text between pakṣinaḥ and  
 svecchayā (l. 22) || **21** BhΦ om. ca || BhΦ om. pṛthak pṛthag || **22** M  
 mudhyāḥ || After pakṣinaḥ, Φ (not Bh) inserts pratyasatī sma || Φ (not Bh)  
 ekayā grīvayā (!) na dattam tadā, &c., l. 24 || N om. all between grīvayā and  
 lopāt (l. 24), the missing text being supplied in the margin || **23** A om.  
 kvāpy || Bh om. atha || P arddha || **24** Pr om. yadā || PM dvitīyayā  
 grīvayā, Pr dvitīyayāṃ grīvayā || **25** A mṛtyur evābharat || **26** Bh (not Φ)  
 vṛuvīm || BhΦ pṛthugrīvā || After the first iti P adds 1 || kathā ||, PrM  
 1 kathā, BhΦ prathamakathā || Φ adds 1 || BhΦ ins. ca after evaṃ ||

## Page 128.

**1** PrM vātne bāṇḍham || A nṛbhayapra° || **2** N om. idam || BhΦ  
 idam ity ākulacittah imam (Φ idam) ślokaṃ || M iti cīṃtayat, A ity acīṃtayat ||  
**3** BhΦ haraṃtī (!) te || **4** PL<sup>1</sup> nu for tu; BhΦ yadā bhuvi patīṣyaṃtī (!) ||  
 BhΦ raśyam || **5** BhΦ anusartum || **6** A° bhūbhāgān upari || M raṇṭum  
 for guntum || N laghupatanakasya, om. ca || **7** ABhΦ om. ca after laghupa-  
 tanakaḥ || Ψ sets in again with rasya sunaya° || Bh (not Φ!) ins. tu after  
 Citrugṛhāṣya || A suṣṭacaritena, corr. from our reading, BhΦ navacaritena ||  
 Ψ ins. sū before duradhya°, but cop. deletes it again || BhΦ durabhi-  
 prāyena; but cp. 126, 19 || **8** Φ muhu (once); A om. muhur muhur ||  
 Bh utsa°, Φ utsu for utṛjya || A kautukavaśas; Pr kautukaparasya deva  
 kapota° || **9** Φ om. ca || Bh ayaṃ ca durātmā || BhΦ om. iti ||

M *ṛiṣamamūrge rya°* || A om. *jñātrā* || A *rihatūśah* | *abharat* | *pratinivṛttah* || Bh *pratinivṛtte* || *avrat* || 12 Before the *āryā*, Φ (not Bh) inserts *bhūryam bhāraṇ* || Φ (not Bh) om. *bharati ca bhūryam* || 13 bhN *bharisyatū* || 14 M *puṇṣā* || BhΦ *ca* for *et* || 16 A *rihaṅgūmīśalūbhah*, corr. by a later hand to *rihaṅgūnām eśa lūbhah* || PrBh *kuṭumba°* || 17 BhΦ *pratyāvṛttam* || 18 BhΦ *tadūśmākaṃ* || M *pramadāroldhe na gamanaṃ* || 19 BhΦ *yatas tatra ca uttaradigribhāge* || A *harinyo*, corr. from *hirinyo* || Bh (not Φ!) *hiranyanūmā* || ΨPPrM *mama suhrd atisāyena priyah* | *tatra* (M *priyas tatra*, om. the punctuation) *rasati* || 20 bhNA *avalambitaṃ* || A *pāśavimokṣanūya it* || 21 BhΦ *tithairā°* || A *harinyamūśaka°* || M *tad dhi laghu durgant* || ΨP *ateruh* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śatamukhubalaṃ* || 24 BhΦ *pakṣipūṣā°*, A *pakṣapātā°* || A *harinyo* || Φ (not Bh) *nyabaladuggam anusṛtya* || 26 A *mām etām avasthūṃ*; Pr *memenūm a°* || 27 Bh *kratvā*, Φ *te*, for *śrutvā* || A *durgāṃptara*; Bh *durgāṃptakagataḥ* (!), Φ *durgāṃptarakagataḥ* || Pr *bhava* for *bhadra*, but *na* corr. from some other akṣara smeared with gamboge || 28 ΨP *kīḍṛg ca*, M *kīḍṛg va* || A *ita* for *te*; a later hand corrects this to *tava* || BhΦ *kṣamyatām* for *kathyatām* || N *citragniva prūha* || 29 BhΦ *kapotas* for *kapotapatis* || BhΦ ins. *tal* before *śatruram* || N ins. *śrutvā citraṃ* before *tal ākarnya* || 30 BhΦ *parihṛstām* || bh *niskāman*, N *niskāmanam* || Bh (not Φ) *avruv* || 31 N *°kūṛiṇaḥ* for *°dūyinaḥ* || 32 BhΦ *mahātmanūṃ* for *krātmanūm* ||

## Page 129.

1 Pr *atra* for *atha* || Φ *pāśabandha*, Bh *pāśabandhaṃ* || BhΦ *sarvīśdam*, then Bh *hiranyōvruv*, Φ *hiranyo 'rvaṇ it* || 2 BhΦ *kathayati* for *kathaya*, *it* || BhΦ om. *uktaṃ ca* || 3 ΨPM *yasyām va* || Φ (not Bh) *yasmā canana ca yathā ca ya tvayā ca tra yatā ca śu°* || 6 M om. *tūac ca* || 7 BhΦ om. *kṛp ca* || ΨPPrM *kṛp locanūnūṃ* || BhΦ *īkacotpalaṃptisūṃ* || 9 BhΦ *yadāśu* for *yadāśya* || M *mṛtyuṃ* || Bh (not Φ) *purito* || Pr *vyjāṃbhe* || 12 Φ (not Bh) *pārśvasthit* || A *darvā* | *naṃ naira*, corr. in the margin by a later hand to *darvā tad ranaṃ* || 13 Bh *°karayo maha°* || 15 PrBhΦ *samikṣa* || 16 Φ (not Bh) *at* for *it* || Pr *meti* for *me matih* || 17 M *saṃghāthuvamty* || 18 BhΦ *radhyamte* || 19 Pr *durratī kim* || 20 A om. *hi*; a second hand supplies *yaṃ* in the margin || 21 Φ *uktā*, Bh *uktvā* || BhΦ *pāśūn* (Φ *pāśūn*) *na chettum ārabdhah* || 22 BhΦ om. *uktaṃ ca* || M *ma* for *mama* || A *pāśam* || Bh *pāśaś chi tāṃ*, Φ *pāśasthetam* || 23 BhΦ *tad ākarnya* || M *jana* for *na* || A *śrōminā* || 24 M ins. *haṃ* before *°nantaram* || BhΦ om. *bhadra* || Φ *mamaivam* || 25 Φ (not Bh) om. *tal* || BhΦ *kathaya me tūvanmātram apī saṃmūnaṃ*; then Bh *na karomī*, Φ *ta karoṣi* ||

bhN *elāvanmūnam*, M *elanmūtram* || BhΦ ins. *yati* h after *uktam ca* || 26  
 BhΦ *datte* || 27 Bh *vittābhūvo* || A *kātarāḥ* for *karhicat* || 30 M *aparaṇ*  
*va* (read *ca*) *mama* || BhΦ *kālūcin mama* || A BhΦ *atha*, om. *vā* || 31 Bh  
*tad avasyam*, Φ *tad avasyam*, for *tan nūnam* || A *varakāpātāh* || ΨPPrM om.  
*uktam ca* || 32 M *thanu* for *prabhuh* || 33 Φ (not Bh) *ca* before *sīdati* ||

## Page 130.

1 A *harinyah* || Bh *hiranya āha*, Φ *hiranyāha* || BhΦ *sarvam* for *imaṃ* ||  
 M *svāmin na dharmam* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yasya* ||  
 M *nṛtyeṣu* || 5 Bh *trilokyasthāpi* || 7 BhΦ *svākraya jugāma* || M *vedam* ||  
 Pr om. *sūdhū cēlam neyate* || 8 bhNAΦ *duhsūdhām*, Bh *duhsūdhām*, in A  
 corr. by second hand to *duhsūdhyam*, which is the reading of ΨPPrM. Read  
*duhsūdhām* (cp. Pān. III. 3, 26). But cp 131, 26 || M *iyatah* for *vai yatah* ||  
 9 BhΦ *samūtyeva*, bhN *samūnyāiva*, ΨPPr *samūnyāiva*, M *samūnāiva*; A  
 with *us* || 10 ΨPPr ins. *ca* after *sarvam* || bhNA *baṃḍhanamokṣam ca*,  
 ΨPM *baṃḍhanamokṣam*, Pr *baṃḍhanamokṣyam*, ΨPPrM om. *ca* || BhΦ *sarvamaṇo*  
 for *rasmitamanā* || Pr *cimlayat*, Φ (not Bh) *vūcimlayat* || After *vyacimlayat*,  
 two leaves are lost in Ψ, which sets in again p 134, l. 18 || 11 BhΦ  
*buddhir aho* || Pr *hiranya*, A *harinya*, A with a *sya* and a mis-written *nya*  
 before *nya* deleted by the copyist himself by smearing *sya* and the first *nya*  
 with *gamboge* || 12 A *hirinyena* || BhΦ *prīṭhakarānam* || BhΦ *camcala-*  
*prakṛtir a* (Bh *e* for *r a*) *rīśvāsaprasāś ca na ca kēdāpi vamecayitum* (Φ *vamecayitum*)  
*śakyah* (Φ *śakya*) || A *rīśvāsam na* || 13 N *vamecituśakyaś* || bhN *taṭṭāpi*  
 for *tathāpi* || BhΦ *iti* for *eta* || 15 In bh a gloss on *sūter*: *naksatrasya* ||  
 Pāda d in BhΦ. *svātyudakam samihate* || 16 M *pād*, om. *pāda*° || 17  
 BhΦ *tīrad chēti* for *itas tīrat*, *iti* || 18 BhΦ om. *kaścī* || bhN *sāvisesa*° ||  
 19 N *vīyasa prāha* || 20 BhΦ *tad ākarnnya* || A *hirinyo* || BhΦ om.  
*rīśevāt* || Bh *'mṭallinah*, Φ *'mṭalinah* || 21 M om. *sa*, perhaps owing to  
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in  
*bharān* l. 19) touches the right edge of the upper horizontal stroke of *sa* ||  
 BhΦ *samūgatah* || 22 NM *hiranya prāha*; N om. all the text between  
*prāha* and *bho vairam* 131, 2 || PL<sup>1</sup> *'sī* for *'stī*; BhΦ om. *'stī* || BhΦ *kīryam* for  
*prajojanam* || A om. *iti* || 23 BhΦ om. *me* || Pr *tī*, BhΦ *prīṭh* for  
*prātīṭh* || 24 BhΦ om. *bandhane samjāte* || Bh *baṃḍhamokṣo*, Φ *baṃḍha-*  
*mokṣam* || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first  
*maṭṭi* and *uktam ca*, l 26 || A *hirinya āha*, Bh *hiranya āha* || Bh *bhoktāham* ||  
 26 bhAPrM om. *yo*; bhPPrM insert *ya* before *ātmano* || 27 AM *cāpi*  
 for *vāpi* || BhΦ *hāsyatūṃ yūti sa kṣītan* || 28 Φ *rasyam*, Bh *rasyatūṃ* for  
*gamyatūṃ* || 29 Φ om. all between *karosī* and *uktam ca* || PL<sup>1</sup> *karīṇyāmāti*,  
 M *karīṇyāmī* || Bh *trayā saha vairiṇyū* ||

## Page 131.

1 BhΦ *na hi* for *nāsti* || 2 bhNAPM (not Pr) *virudham*, in A corr. to our reading by cop. Cp. 1.6 || 3 A *yatah*, but *ya* written on some akṣara deleted with gamboge || 4 After *rairaṃ* an akṣara which seems to have been *ta*, is deleted in A by two strokes and gamboge || BhΦ *prāk* for *drāk* || 6 N *prāha* for *āha* in both places || 7 Φ *kūrananippūditam* || Bh *nippūditam*, A *nispannam* || P *krmitṛimam* || P *taṭ taṭ āhepikāraṇānūd*, bhPr *taṭ taṭ āhepikāraṇānūd*, N *taṭ ta āhepikāraṇānūd*, Φ *taṭ taṭ chopakāraṇānūd*, Bh *taṭ taṭ . . opakāraṇānūd* || BhΦ om. *panah* || 8 M *nāma gacchati*, P *nāpacchati*, A BhΦ *na gacchati* || A omits all between *nakulasarpinām* and *patiratalakulātānām*, Φ omits all between *°nakhūyudhūnām* and *paṇḍitamūkhānām* (writing *pāṇḍitamūrsinām*), Φ then continues. *patiratalakulātānām dīya* [cp. Bh!] *jalānalaḡa deradetyānām sapāśaya* [cp. Bh!] *māḡarānām sapatayo sūphugayānām labdhakāharinām kākulākāno digamharānām* [cp. Bh!] *sajjanadurjanānām*, &c. Here it is evident that the archetype of A and that of BhΦ had an omission, which, in the margin of the archetype of BhΦ, was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhN BhΦ *śiṣyabhaḡ* || 9 Bh *śūpasayamūjāraṇām* || M om. *ludbhakaharīnām* || N *ludbhake ha* || 10 Bh ms. *dīyadigamharānām* before *sajjana* || A om *ca* before *nityarairam* || BhΦ *nityam rairam* (Φ *raira*) || 11 BhΦ *kenāpi kasyacet* || BhΦ *hataṣ* for *vyūpāditaḡ* || In A the corr. deletes *ya* of *prānūṃtāya*; M *prānūṃta* || BhΦ *varṭate* for *yataṃte* || 12 Φ *akāraṃet(!)* || 13 M om. the first pāda || BhΦ *yāti* for *eti* || 15 BhΦ om. *mama* || 16 Bh *arkati*, Φ *arkasi*, for *rehati* || 17 In bh gloss on *garbhād vesaragadhe(?)*; BhΦ *garbham* || 18 bhNPBh *pānane*, in bh corr. by corr. to *pānner*; A *pānnaḡ* || 19 Bh *unmamotha*, Φ *unmotha*, bhN *unmamayya*, the second *ma* being deleted in N by cop. || Bh *munigarmunim*, Φ *munigemunim*, bhNA Pr *munim jaimunim*, P *munim jaimunim*, M *munijaimunim* || 20 Pr *dielulate* || 21 bh *atirusām*, but apparently corr. to *abhiṡusām* by corr.; N *anirusām*, PL<sup>1</sup> *°celasām mahirusām*, A *°celasām matirusām* || Bh *tuamyām*, Φ *thiramyām* || 22 N *prāha* for *āha* || 24 Bh *bhayālobhāc*, Φ *bhayālokā* || 26 M *durbheyuh*, A *durbhedah*. All our other MSS. with us. Cp. 130, 7 || Bh *°mukarasamdhis ca*, Φ *makareṣipdhis ca* || 30 || 27 BhΦ *ikṣo rasit* || bhΦ the figure 2 for the second *parvati*, N neither this figure nor the second *parvati* || 28 BhΦ *vīparitānām ca vīparitām* || 29 A om. *aparam* || N *prāha* for *āha* || 30 BhΦ add *yataḡ* after *ca* || 31 Pr *saṃpūṇḡasāpī* || N jumps from the first *vīśūṣam* to the second *vīśūṣam* (132, 1), om. one of them and all between them || BhΦ *ripo* || 32 Bh *ṛtṭah* for *ṛtrah* ||

## Page 132.

1 PPrM om. *tathā ca* || 2 A *tridiśeṇḍreṇa* || Bh *dite*, Φ *dine* || P *diter cārbbho*, L<sup>1</sup> *diter vārbho* || A *vināśataḥ* || 3 BhΦ *sūlakṣmeṇāpi śaṇḍrena* || 4 P *nāśayeś ca* || Bh *śanau* || Bh *pūrvam*, Φ *pūrva*, Pr *bhuvam* (*bhu* being corr. by cop. from some other *akṣara* smeared with gamboge); M *hmavam*, A *kūlam* for *plavam* || 5 A *arthabhārena* || Bh *śipār*, Φ *śipār* for *ripār* || PML<sup>1</sup> *vrajat*, Pr *brajet*, for *gataḥ* || 6 PL<sup>1</sup> *taramtaṃ* for *tadantaṃ* || 7 PL<sup>1</sup> *laghutapanako* || N *cīntavān* for *ci° āsa* || 8 Bh *mativīṣaye*, Φ -- *tivīṣaye* || bh *athavā*, N *atha 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *etasyōpari* || BΦ om. *me* || 9 N *sāprapadīnam* || Φ (not Bh) om. *bho* || 11 After *idāniṃ*, some *akṣara* (*yā?*) has been covered with gamboge in A || A *pratipādayasva*, corr. by çorr. from *pratipayasva* || Bh *anyathā iham atraiva*, Φ *anyathā matham atraiva* || PPrM om. *sthāne* || 12 Φ *harinyoḥ* || bhM *ndyam buddhir*, P *ndyam buddhir*, Pr *ndyam buddhi* (continuing *vaṃcanād*), ABhΦ *ndyam duṣṭabuddhir*, for *ndyam abuddhir*; cop. of bh deletes the *anuvāra*, N *neyam buddhir*. Simpl. MS. I has: *vidagdhuvacanāyam drīyate lughūpātanoḥ i satya-vākyaś ca* || H has a gap here; h with I (blunders: *drīyatlo lughūpātana*) || After *jñāyate* BhΦ *yataḥ* || 13 A °*mriyaḥ* || 14 PL<sup>1</sup> *nasprho* || 15 Pr *tadrasyam* || PPrM *vidheyū* for *pratipattaryū* || 16 Read \**pratyāyito* for the misprint \**pratyayito*. bhNAPPr *pratyāyato*; M *pratyāyito*, BhΦ *pratyāyino* || Bh *aparam* for *param* || A *tvadbuddhiparīkṣanāya*, after which one *akṣara* (*tla?*) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhiparīkṣanārtham* || 17 BhΦ *tvadamkūgataṃ*, A *tvadamke muktam me* || AΦ (not Bh) *śara* || 20 A *lato* for *tvatto* || Pr *bibheti* || bh *tvadīyāmyamitra°*, corr. by corr. to our reading; N *tvadīyāmyamitrapāśvāt*, BhΦ *tvadīyū 'sya mitrapāśvāt* || 21 N *athāsū*, then two *akṣaras* covered with gamboge, then *v āha* || 22 BhΦ *guṇavanmitrasaṃgena*, PPrM *gunavanmitravinaśena*; then P *yan mitravinaśena yan mitram upa°* || 23 Bh *śālistamvābhībhavataṃ*, Φ *śālistamvābhībhavataṃ* || 24 N *tadhbakūtvā*, PPrM *tat śrutvā* || PPrM *śamāliṃgītau* for *śamāgatau* || PPr *laghutapanako*, in Pr corr. by cop. || 25 After *bhavan* (Bh *bhuvāna*), BhΦ: *svasābhāva*[Φ *ve* for *va*]*taś cāhārum* || M *aham ānveṣayāmy e kṭva* (om. *hāram a* and *vam u*) || 26 A *sakāśūpakrāntaḥ*, corr. to our reading by corr. || Φ (not Bh) *anupaviśya* || 27 bhAPPrM *kā-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār.β 72, 10 with us || A °*kusama°* || Bh *kṛtvā svaparyākṣmukātulyāṃ*, Φ *kṛtvāśvāparyākṣmukātulyāṃ* || N *māṃsamī-peṣim* || 28 bhNPPr *hiraṇyāṃkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyāṃtikam*; A and Śār. 72, 11 with us || M *bhākṣatām* || 29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

*śāmākā*° || 30 bhPrM *śīta*; N °*śītaṃ*, corr. by cop. to °*śīta* || Bh *śvasāmarthyendrapanītān*, Φ *śvasāmarthyendrapanītān* || P *śvasārthyendrapanītabhaksyaṃ bhaksyatām taṃḍulā iti*, Pr *śvasāmarthyendrapanītabhaksyaṃ bhaksyatām taṃḍulā iti*, M *śvasāmarthyonopanatabhaksyaṃ bhaksyatū taṃḍulā iti* || A *bhaksyatām* || BhΦ *bhaksyatāma taṃḍulām iti* || 31 A *tatas tau supritāv api | parasparaṃ | prīti*° || BhΦ *parasparasulprītv*, Pr *parasparasuptāv* ||

## Page 133.

1 A *vakti ca for pṛcchati* || 4 Φ (not Bh) *tuksati* || 6 Φ (not Bh) *vachah* || 7 BhΦ om. *kiṃ bahunā* || Φ (not Bh) *nīramtaraṃ* || M *nīramtarikṛtvā* || 8 A *ekūmtamaitratām* || 9 BhΦ om. *sa* || A *tadupakāraṃjitaḥ* (om. *manāḥ*) || BhΦ *tatpakṣimadhye*, AM *tatpakṣimadhye* || Φ (not Bh) *sa tadā for sadā* || N *anyathānyasmin* || 11 Φ (not Bh) *vāso* (!) *'apūrita-nayanaḥ* (!) || A *aṃśrupūritanayanah* || A *samāga*, then the space of an *akṣara* covered with gamboge; the *ā*-stroke covered with gamboge, and *samāga* corr. to *samaṃga*. Then the space of 5 *akṣaras* covered with gamboge by corr., who writes on it *dgadam uvācu*, the reading of the corrector being thus *samaṃ gadgadam uvācu* || 12 Pr *vibhaktiḥ* || BhΦ *tad yāsyāma atrāhaṃ* || A *aham anyatra* || 14 BhΦ *anūvṛtīḥ* || PPrM *mahati 'īrṣṭīḥ* || A *jano for nagara*° || BhΦ *babhukṣayā jādito*; bhN *bubhuyānt*° || 15 PPr *vihaḡa*° || M *vihaṃbaṃdhanārthaṃ* || BhΦ *aham alyāsu* [Φ adds *ri*] *śesatayā* || 16 M *videhaṃ calito* || ABhΦ *tato 'haṃ for tenāhaṃ* || A *kaṇomi*, om. *iti* || BhΦ *yāsyāmāti* || A *hirinya* || 17 BhΦ *tahrī*, but the *i*-hook deleted in Bh || N *prāha for āha* || Bh *yāsti*, PPrM *yāsyatūti*, N *yāsyatūti* (!) || 18 ABhΦ *dakṣaṇāpathe*, N *dākṣiṇāpathe* || 19 M° *mūṃśakalāni* || 20 BhΦ *vubhāṣitagostim* || BhΦ ins. *bhūcarah* before *sukhena* || Φ (not Bh) °*pakṣakṣayaṃ* || 22 BhΦ *tā*, APr *te ye for tāta* || Pr om. *na*, which has been supplied by another hand in margin || 23 ABhΦ *cāpadi samasthitaṃ* || 24 A *hirinya* || N *prāha for āha* || BhΦ om. all between *āha* and *bhoḥ* line 25 || A *apy evāgacchāmi* || A *ato* || 25 A *dukkhaṃ* || M om. *sa* || APr jump from the first *āha* to the second *āha*, om. one of them and all between them || N *prāha for āha* || 26 M *tavi for tatātra* || BhΦ *galāḥ taṃ sarvaṃ* || Bh *akoṣagatir* || 27 APr *tatrūgamīsyati*, BhΦ *tatrūgamīsyasi* || 28 Φ *śanai manai* || Bh *māsudvahaśceti*, Φ *māsadvayaśceti* || A *mūnado for śūnando* || 29 Φ (not Bh) *abhyo for dhanyo* || A *samasti*, corr. by corr. to *samam asti*; BhΦ *samo 'sti* || bhN *dharas for dhanyatarah* || 30 MBhΦ om. *hi* || Φ *saṃpattādikāni* || N *apustāv for astāv* || Bh *udḍiyanāni*, Φ *udḍiyanāni* || Bh *tatas for tat* || P *sakhena* || 31 N *prāha for āha* in both places || 33 BhΦ *cakraṃ* ||

## Page 134.

1 Before *śrutvā* Φ inserts *api*, in spite of 'pi after *hiranyo* || BhΦ *hiranyōpi* || Bh *prstōpari*, Φ *drstōpari* || bhN?PrM om. *tatprstōpari* and the following words to *sampātōdayanena* (excl.); our reading is that of A (only A °sto°). Simpl. HI· *tathānustīte hiranya*[h add. over line in H]s [H om. s] *tatksanūd eia tadupari samūrūdhah* | [I om. h i] *sōpi kunaiḥ sanaiḥ* [I om. h] *tam ādāya prasthitah*; h: *tatt śrutvā hiranya tasyōpari samūrūdhah sōpi sapāt tenaiva pracchittah* || BhΦ *samūrūhya* || N *sampātōdurnayena* || 2 Φ only *ono sanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *taṃ hradam taṃ* || BhΦ *pracalita* for *prūpitah* || 3 BhΦ *athūmtare* || P *mūsakūdhitaṃ*, M *mūsakūdhastitaṃ* [sic!] || 4 N *tattistha*°, Φ *tannirastha*° || 5 Φ (not Bh) *sūkhīm āruhya* || BhΦ *tūrasva*[Φ *śva*] *rena provūca* || Φ *mantharakah āgacchan* || BhΦ *bhavanmitraṃ* || 6 Over °*tyūlīṃga* gloss in bh: *traṃ* || A our reading, corr. by corr. to *āgalyāḍīṃgyatām itī* || BhΦ *āgatya ālīṃgya* || 7 A om. *yataḥ* || Bh *sakapūraiḥ*; Φ *kiṃ caṃḍalaiḥ sakalapūraiḥ sthapirai* || P *kiṃmu*, BhΦ *kiṃ tu* for *kiṃ* || 2nd pāda in A: *kiṃ suśitalaiḥ*, which corr. corrects to *kiṃ ca caṃḍalaiḥ suśitalaiḥ* || 8 M *ta* for *te* || 9 Pr *nipunatarai* || 10 BhΦ *parijñāto* 'sti | itī || Pr *smṛti* for 'si | itī || PPrM *madparūdham* (P1M °*dhām*) *ksamasvam itī* || 11 BhΦ *īṣṣottir-nakam* || 12 N *īhitālīṃgitau*, P *īhitālīṃginan*; Pr *īhitau līṃgitau*; M *īhitālīkitaśarīrau*, om. °*līṃganau pulā*° || BhΦ *pulakītasarāśarīrau īṣṣād* (Φ *īṣṣād*) *adhasthōd upariṣṭau cātmacramāntanam īrttīṃtām* || 14 A *mantharakam* || P *laghutapanakam* || Φ (not Bh) *bho 'yaṃ ko mūsakāḥ* || BhΦ *bhaksabhūto* || M om. all between *mūsakāḥ* and *mūsako 'yaṃ* l. 16 || 15 BhΦ om. *bho* || N *prāha* for *āha* || 16 PPr ins. *mūsakāḥ* after *mūsako 'yaṃ* || Pr *t* for *at*; BhΦ om. *at* || 17 M om. *yuthā dhūrā* || A *rū* for *dhūrā*; corr. corrects *rū* to *śasto* || A *īnirā tarakūḥ*, corr. by corr. to *divi tarakūḥ* || 18 Ψ sets in again here with *khyayī* || 19 A °*parityaktyās* || 20 M *paranirvedam* || BhΦ *āsūḍya* for *āpannah* || BhΦ *taiāmṭike* || 21 N *prāha* for *āha* || M om. all between *āha* and *prstō* || Pr *prstō dayaiva ttatraiva* || 22 Pr *eta traiva* || ΨPPrBh om. *na* || 25 M *pramadārotham* || 28 N °*gudē*° for °*drava*° ||

## Page 135.

1 M *anna* || M *prāśūṣikaparivārakārtham* || 3 *suprayatnam*; cp. also Śār. 74, 9 || 4 Pr *bhaksya*, om. *māne* || M *parivṛprāja* for *parivṛād* || 5 bhN *anāyāseneva* || 6 ΨP *prūpnoḥ*; Pr *prūpnotī* || N *bhaksyayāmi* || M *taṃtraṃ taṃ* for *taṭra* || bh *īṣṭasphig*° corr. by corr. to *īṣṭasphig*°; ΨPPr *īṣṭasphig*°, M *īṣṭasphig*° || 7 ΨPPr *brūṭakārṇno* || 8 bhNAΨPr *āśramam*, P *āśram* for

*śraṇam*; M *aśraṇam*; Bh with us; M and Bh *upanitavān*, in Bh apparently corr. to our reading || 9  $\Psi$ PPr *bhūtakarṇa* || 10 N *brhasphigo*, bh $\Psi$ PPr *irhasphigo*, A *irhataspigasya* || 12 After *abhyūgataḥ*, Pr repeats *śūnyam pratīvacanam prayacchati* ||  $\Psi$ PPr *bhūtakarṇa* || 13  $\Psi$ PPr *sūlādam* || 14 Pr *rātrām api* || N om. *iti* || 15  $\Psi$  *yat*, corr. by cop from *yataḥ* || 16  $\Psi$ PPrM transpose *kasmāc ciraṭ dr̥syase* and *pīto 'smi te darśanāt* || 17  $\Psi$ PPrM *kū vārttā nanu durbalāsi* || 18 M *śamupagatān* || 19  $\Psi$  P *harmāni*, Pr *harmāni* || 21 bhN $\Psi$ PPr *prāghunike*, in  $\Psi$  corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22  $\Psi$ PPrM *sadanam* || Pr *vrthā* for *irṣāḥ* || 23 N *giri* ||

## Page 136.

1 Pr *tatratika°* for *tatthaika°* || 2 M om. *yataḥ* || 3  $\Psi$ PPr *pauṇohatyam* || 4 bhNA $\Psi$ PPrM Bh $\Phi$  *māthāpatyam*, in bh corr. to *māgāpatyam* || 6  $\Psi$  P (not Pr) *brūtakarṇaḥ* || N *bhūtakarṇa āha* || 7 M *tvāt* for *tvatto* || Pr *mamānyah suhrt*, M *mamānyah syahrt* || 8 N *bhikṣumītram* || 9 In bh, gloss on *karmakārā bhṛtyāḥ* || N *vṛtticchedāsanmarjanādī°* || 11 N *reśena* for *raṃśena* || M *tādūyati* || 12  $\Psi$  P *kutūhalaṃ me tasya*, in  $\Psi$  corr. by very small strokes to our reading, apparently by corr.; M *kutūhalaṃ me tasya* || 13 N *irhasphik*, A *irhataspig*,  $\Psi$ PPr *irhasphig* || 14  $\Psi$ PPrM om. all between *bīlam* and *udhānosmanā*, l. 16 || 16 N *kuddatesau* || 17 N *usmā* || bhN *utvajo*, corr. to our reading by corr. of bh || N *viddhṃ* || 20 That in our text *śandulimātā* is a compound, is evident from 140, 15 || 22  $\Psi$  P *bhūtakarṇa* ||

## Page 137.

4  $\Psi$  P *devatāreccanaparas*, Pr *devatāreccanaparas*, M *devatārthanaparas* || 5 bhN *pratyūhaprabandho* || M only *vrāhma*[new line]*nyoh* || 6 N *anantara-phaladū* || 7 M *tadagrahaṃ* for *tad ahaṃ* || 8 bhN *mūṣoddheśena* ||  $\Psi$  P *yathā bhaktir* || 9  $\Psi$  *bhartṛsamāna* || M *bhargrayamanāha* || 10 Pr *ho darudra* for *darudrasya* || M *bhojapṛiptis* || 13 bhN *ni śūḍitāṃ* || 14 M *maṇḍaṃ ra 2* || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannaralam* || 22 M *natyapra°* ||

## Page 138.

4 N *vivekajñāi sīdanamṭāya* || 6 bhN $\Psi$  P (not Pr) *tr̥snā*; ABh with us || 11  $\Psi$ PPrM *mahūṇyanaśikharākūṭah* || In bh gloss on *krodah varāḥ* || 12 N om. *dr̥ṣṭvā* and the following words to *dr̥ṣṭvāpi*, l. 15 excl. || No MS. has the samdhi after *dr̥ṣṭvā* || bh $\Psi$ PPrBh $\Phi$  *ā kurṇamṭa*, M *ā kurṇamṭa*, A with us || 16 Pr *tathā for yathā* || 17 M *prahite* || 21 N *tasmīn* for *etasmīn* || Pr *°mr̥tyu* || 22  $\Psi$  *śr̥mṃgāla* ||  $\Psi$ PPrM *taṃ deśam* ||



## Page 139.

1 N *prārusa* for *prahr̥ṣa* || 7 N *tatt* for *tat tad* || 13 M *vāpaṭi-takoṭiṃ* || ΨPPr *bhākṣitum* || 14 M *tutlapāṣe* || Pr *tālapradeṣe* || 15 Pr *mastamulhyena* || 21 Pr *athaiva* || 22 M *cūrṇayisyāṇṇvū* for *cūrṇa-yitvū* || 24 Pr *sūryāt tape* ||

## Page 140.

1 M *gr̥ha* for *gr̥he* || 2 Pr om. *madye* || M om. *sā* || bhN *sāpy acīṃṭayat* || 3 bhN *naipunye* || 4 bhN *tūlānām bhōjyān* || bh *klptavān*, corr. by cop. from *kr̥tavān*; N *klapavān* for *kr̥tavān* || 5 M om. *luñcitaur a* || 6 Pr *arthān* for *atha tān* || Φ *sūrpe*, bhNAΨPPrMBh *sūrpe* || 7 M *gr̥ho* for *gr̥hū* || M *tu* for *gr̥hnātu* || 10 M *nava°* for *tad°* || 12 N *samar̥thū* || 14 bhΨPPr *sambam̐dhenēme*; N *sambam̐dhena me*; M *sambam̐dham̐nemi*; our reading is that of ABhΦ || 15 N *sūṃḍaṭmātu*, with a *visarga* added over the line || 18 bhNΨPPr *tan̐* for *tan*; ABh with us || bh *nīdhānodyu°*, apparently corr. by cop. from *°nogha°*, N *nīdhānogha°* || 20 ΨPPr *br̥ṣṭakarn̐na* || M *jūyato*, om. *te ya* || 21 M *yūthyaparivṛta* || ΨPM *vṛhasphig*; Pr *vr̥nasphigoha* || 22 bhΨPPrM *khanatrikaṃ*, N *khani-trikaṃ*; ABh with us || 23 PrM om. *mayi* || 24 Pr *addhi* for *api* || Pr *caranamalidānām*, M *caranamalitayām* || NBh *tatpādānuzāriṇo* ||

## Page 141.

1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *tayī* for *tathā* || 6 ΨPPr *puruṣaṃ dṛṣṭvā*, M *puruṣaṃ dṛṣṭhā* || M *jūṇti* || 9 bhNΨPPr *bhaviṣyāt*, M *saviṣyāt*; ABh with us || 10 bhM *cetarac ca* † *c* and *v* are often indistinguishable in Jain MSS. || 11 Pr *ciknaṃ*; N *ajātakapā-laciknaṃ* || 12 *pratyutpadaṣṭh* all our MSS. including ABhΦ || 14 N ins. *āradhvaḥ* before *pravṛttaḥ*, writing *pravṛttaḥ* between two *daṇḍas* || 16 M *nām* for *mām* || 19 M *bhaktvū* || M *vāsurām* || 20 N *°kapāṭaja-ṭilān* || 23 M *durgge* twice || 24 Pr *°carcino pi bhū°* ||

## Page 142.

2 M *tā* for *khanatū* || 4 Pr *°anyāgata idam*, M *abhyāgata ivam* || ΨP *br̥ṣṭakarn̐na*, Pr *vṛṣṭakarn̐na* || 5 In Ψ gloss on *asya* by glossator: *nīdhā-nasya* || bhNΨP *tan̐*; BhΦ om. *tan*; A with us || 7 ΨPM *sthānakam* || 8 Pr *vīkṣitum apī* twice || bhNAΨPPrM *acīṃṭayaṃṣ ca* || Bh *advācīṃṭayaṃ*, Φ *advācīṃṭavyaṃ*, BhΦ om. *ca* || 10 N *ma* for *me* || 11 M *sahasakiraṇo*; ΨP *nirucchāhaḥ*, Pr *nisacchāhas* || 12 N *°sapaticāraḥ* || 13 ΨP (not Pr) *br̥ṣṭakarn̐no* || bhNM *bhūyo* only once; ΨPPr *bhūyōpi* 2. A with us.

bhN, ΨPPrM

BhΦ om. 'pi || N *tādūtum* || 15 M *bhavanu* || 17 bhN *yato* for *gato* ||  
 18 Pr om. *yataḥ* || 19 Pr *parāsavati* || M om. *gay janān* || 23 bhN ΨPPrM  
*śatru*, in bh corr. to our reading by corr. A with us || ΨPPr *brūṣakarnnam* ||  
 N *kautukalaṃ* ||

## Page 143.

1 Pr om. *ś ca* || 2 N *mūṣakaṃ* || 4 Pr *°viraḥita* || M *yathāsthena*  
 for *yathā gajāḥ tathārthena* || 6 M *tata śrutvāha* || 7 bhN *tato*, Pr *yatro*  
 for *yato* || M *na kūrddasektinarasti* || BhΦ om. *tad*; A *viddhi*, ΨPPrM  
*tadvad* for *tad dhig*. bhN *tadvin* or *tad dhiṃ* (as *dva* and *ddh* are often  
 identical in Jain MSS.); in bh a second hand puts *g* over *n*. The  
 reading *tadvad* (ΨPPrM) is a correction, but a wrong one. A's *viddhi* is  
 evidently a correction of bh's reading || 8 N ins. *yataḥ* after *uktam ca* ||  
 10 Pr *grīṣmā kusarī yathā* || 11 BhΦ *kākaravah*, PL<sup>1</sup> *kūkasarīḥ* || 13  
 M om. *hi* || 14 M *śrīgunānām* || ΨPM *prakāśau* || 16 M *pravyaṃ* ||  
 18 M *vūlḥūva°* || 19 M *vakto*, APrBhΦ *vyakte* || M *°ṛṣṭaḥ* || 20 ΨPPrM  
*iva* for *api* || 21 bhN om. *vilāpya* || Pr *tat saṃnidhānaṃ* || 22 N *vyarthah-*  
*samaḥ* || 23 ΨPPrM om. *ca* before *te*, writing *tatas* || PL<sup>1</sup> *madbhūtyā* ||  
 24 bhN *samartho*, ΨPPrMBh *'samartho*; A with us ||

## Page 144.

1 N *tat kim anena* [new line] *kim āraḍhitena* || 4 M *śrāvāmī* || ΨPPr  
*chatrajivibhīḥ* || 5 M om. *teṣāṃ*, writing *cacau* for *vaco* || bhN *durga-*  
*pravisto* || M *yūvat nūddhata kṛdpi* || 10 ΨPPr *mānodbhāsam* || N *hāsam*  
 for *krāsam* || 11 N *vigunibhavaṃ* || 13 N *°paṇḍitām* || N *dṛṣṭāṃ* ||  
 14 M *kṛtāṃtūpahataḥ* || M *prāyadyate* || 18 M *manvitiyaṃ* for *saṃmitraṃ* ||  
 19 M *sarvasūna*; bhNΨPPrM *sarvasūnyaṃ* (M *°sūna*) *daridratā*, cp. SP II,  
 32! A *sarvasūnyaṃ daridratā*, Bh *sarvaṃ*, Φ *sarva*, BhΦ *sūnyaṃ daridraśya* ||  
 24 N *api°* for *atī°* ||

## Page 145.

1 M *yasya dṛṣṭaḥ phalavipākāḥ* || 2 Ψ om. *eva*, which is added over the  
 line by cop. || 6 After 83, A ins. this śloka: *mānam udvahalūṃ puṃśaṃ*  
*varam āpat pade pade | jivitaṃ mānamūlaṃ hi māne mlāne kutah sukhaṃ* || That  
 this did not originally belong to our text is evident from K, which has  
 interpolated it in a wrong place. The order of the pādas in this MS. is  
 as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our  
 śloka originates in a marginal addition. It is missing in our other MSS.  
 including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As  
 BhΦ only seldom number their stanzas, it is evident that the copyists copied  
 these numbers from their originals || N *°echanna* || 7 N *acintayāt* ||

ΨPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPrA *dāvanīkuthita°*, in A corr. by corr. to *dātra°* or *dānna°*, M *dāvanīkuthitavacaḥ*; Bh *dāvanīkuvitasya ca*, Φ *dāvanīkucitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthitram hi ma* || N om. *na* || ΨPrM *astvamparam* || 17 M om. *paribhūyate* || 18 M *busā* for *buddhyā* || 22 N *param* for *varam* || M °*niveṣṭan*, corr. to °*niveṣato* || 23 ΨPr *giriguhataṣṭin*, M *giripunguhataṣṭin* || 24 bhΨPrMBhΦ *khala* for *khala*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khilājanūt* || ΨPr *prārthair* for *prāptair*; M *priāptaurr alhaiḥ priyaṃ kṛtavān manah* ||

## Page 146.

2 ΨPrM ins. our śloka 88 after our 89, but as ΨP number our 88 as their 82 (PrM 83), and as ΨPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh °*py arthito*, N °*py arthibho* || 5 M *vānksaraṃ* for *dinā°* || 8 N om. *na ca* || 12 N *parapidenā°* || 13 M *dvitya°* || 14 M *reni ciraprakūṣi parāpannābhoyi* || 15 N om. *yan maraṇam* || 16 ΨPrM om. *lad eva* || N *vrhatsṛga°*, ΨPrM *vrhasphiga°* || 19 N *kare*, then a begun *ya*, then 10 for *kūlaro* || 21 N *upāgatasya* || 22 bhN *peṭikām* || 23 ΨPrM *ayuhśeṣatayā* (M with *daṇḍa* between °*yuh°* and °*śe°*) ||

## Page 147.

2 bhNΨPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmin na śocā na ca viṣmayo me*; but see 151, 10, in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPrM *so °brauṭ* for *hiraṇyah kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśulena: rūparyū* || 11 M *śadattena* || 15 bhN *nirbhatya* || 18 N *talra nagara°* || 19 Pr ins. *ki* before *kenacit* || 20 PLPrM *trēti* for *vū, itī*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vū, itī* || 21 bhNΨPM *manuṣyēti*, PrBh *manuṣya ity, A manuṣyo itī* ||

## Page 148.

3 Pr *prasiddhanāma* || 4 ΨPrM *kanyū*, om. *rāja* which the cop. of Ψ adds in the margin || After *candramatī*, M *yū ekasmin dvase*, &c., l. 5 || NP *nāmāti°* || 5 NPr *virikṣyamānī* || 6 N *manorathas* || 7 Pr *kusumabānāhatayū* || 8 N om. *tayū* || Pr *nirjarasakhi* || 9 M *sa* [new line] *saha* || 10 M *dagvad* for *yad* || ΨPrMBhΦ *tvadamṭike* || 12 ΨPrM

mañṣṭhike ॥ 13 bhN *śameśyati*, ΨPPr *śameśyati*; A Bh with us ॥ 14  
Cop. of Ψ supplies the words *yady arasyam* to °bhikṣitam incl. in marg. ॥ Pr  
latrāvagamṭaryam ॥ 16 M *layā* for *tvayā* ॥ 23 M om. one *gena* ॥

## Page 149.

2 M *kautukin drśakahrdayas*, *ka* being struck out; bhNΨPPr *kautukāt  
hrśahrdayas*; ABhΦ *kautukāhrśahrdayas*. Cp. our Introduction, p. 34 ॥ Pr  
avalambhyādhrūdhām ॥ 5 Pr ins. *layā* after *ākrīṭayā* ॥ M *tadapṇajamga-  
jamajūlaharsaromūmrīlagūtrayoktam* ॥ bhN °mūtrayānūrīṭayā ॥ M °gūtrā°  
for °mūtrā° ॥ 6 N *mamā ātmā* ॥ Pr *ābhya* for *ātmā* ॥ 10 N *stambhita-  
taram* for *stā° tīa°* ॥ 12 M *rad* for *gārad*, bhN A *daṃḍapāśukah*, M *daṃḍra-  
pāśikā*, ΨPBhΦ with us, cp. 151, 2, 9 ॥ 13 bhNΨ *ahitāś*, in Ψ corr. by  
cop. to our reading ॥ 16 bhN A Pr *daṃḍapāśakendā*, M *daṃḍapāśakendābhī-  
hita*, ΨPBhΦ with us ॥ 17 Pr *śamitī°* for *sa matī°* ॥ 18 N *taśyāh  
rakakasya*, bh 'īnayavati, N 'avinayavati, Ψ *avinayavati*, P *vinayavati* ॥ 24  
bhN *bravīti* ॥

## Page 150.

2 M *asakṣam* ॥ 3 ΨPPrM °phalam bhavati ॥ 4 bh *nirbhatsya*, N  
*nirbhatsa* ॥ 8 M °grhadvīraravīṭamaṇḍapa° ॥ M °malā° for °maṇḍala° ॥  
9 Pr *dvatvā* for *haviā* ॥ Pr *manamū jannako°* ॥ 11 Pr *manamya* ॥ M  
*dīkṣo dīṣam* ॥ N *janmuh* ॥ 14 M *mahāśaṣṭīkatayā* ॥ 15 bhN *nirbha-  
tsatavān* ॥ M *apayāte* ॥ 16 Pr *abhikrāṇte* ॥ 17 ABhΦ *tat*, Pr *nol* for *taṃ*.  
But *taṃ* is evidently a prakṛtism; cp. the Introduction to this volume, p. 32 ॥  
18 bhN *prasara*, P *śvasura* ॥ ΨPr *trayānutistitam*, P *trayā°nutistitam*, M  
*tvayā°mutisritam* ॥ 19 M *pradatiśvatti* for *pradattī, itī* ॥ 20 bhN  
°palāyato, ΨPPrM °palāyamāno, ABhΦ with us ॥ 21 Pr *clam* for *īdam* ॥  
23 PPr *prūṇasamśayā* *īksitā*, a misreading easily to be explained by the  
form of *dra* in Ψ ॥ bhN om. *mama* ॥ 24 bhN AΨPPr *grhīṣyati*, Φ  
*grhīṣyati*, Bh *grahīṣyati* ॥ Pr *vārttaryatirekena* ॥

## Page 151.

1 bhN *saṃjñāh* (N om. the ardhadanda) *mahā°* ॥ bhN om. *taṃ* before  
*vārttī°* ॥ 2 ΨP *karmma°* for *karmā°* ॥ A *daṃḍapāśakaduḥitāṭapī*, BΦ  
*daṃḍapāśīkāsutīpī* (Φ °sutī° 'pi) ॥ 4 ΨPPrM om. *śrayam* ॥ ΨPPrM  
*latrāgalah* ॥ 6 M *manujah* ॥ 8 AΨPPrM Bh *daurōpi* ॥ ΨP *tum*  
for *taṃ*; cop. of Ψ supplies *laṃghayitum* in marg., P has it in the text ॥ 9  
bhN °pāśika°; ΨPPrM *daṃḍapāśika* [P adds *h*] *sutī°bravīti*; Bh *daṃḍapāśīkāsutī  
āha*, Φ *daṃḍapāśūtī āha*, A *daṃḍapāśakaduḥitāṭabravīti* ॥ 11 N *na viśmo-  
yomi* ॥ M *vanikaduḥitā* ॥ 13 NP1M *prthak* (only once) ॥ 14 ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabakumānām* || 13 PPr *upabhuṃjamāṅgh* ||  
M *upabhuṃjamānamukhend°* || 18 After *ityādi*, PPrM 14 *kathā* ||

## Page 152.

1 N *tathā ca* || 2 Pr *mānasyam* || 3 bh N °*pīnasya* || P *upā-*  
*nadvāṣa°*, M *upānadūḍha°*, a reading easily to be explained by the form of the  
respective akṣara in P || M *carmmarṛtṭaṣṭva* || 5 N *kare prīpte* || bh N  
om. 'py. The copyist of bh writes *a* over the avagraha || 6 PPrM put  
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for  
91.92 corresponding to our 98.100) agrees with this transposition || 8  
bh N *ti* for *te* || bh M °*kutumbini* || 9 bh N PPrM *āsvādayati*; ABhP  
with us || M *ya kṛsne* || 10 All our MSS. incl. ABhP *asatyāny* || 11  
bh N *parigṛha°* || M *kṛsne* || NPr *nirvṛttim* || 13 In bh a gloss on  
*kuśa*: *darbha* || PPrM *rāpi* || 14 M *nīnam* for *dīnam* || 15 Pr  
*śadbhyām yat tvayodhes ta°* || 19 bh *śravyam*, corr. by corr. to *śrāvyaṃ*; N  
*śrāvyaṃ* ||

## Page 153.

2 P om. *sahodarūś ca*, M om. *hodarūś ca* || 4 N *hy arthe* || N *triloke* for  
*'tra loka* || 5 bh N *svavacanam* || N om. *tūvad* || 6 PPr *laghutapanako* ||  
10 N *samagoraga°* || bh °*māgamtam* || 11 Pr om. here lines 11 to 13  
incl. inserting them after *pā*, l. 15 || Pr *āmadyāhnaḥ°* || 13 PPrM  
°*sevikū* for °*setikū* || 14 PPr *tasyā* || bh P °*nukuryāt*, but in bh corrected  
to our reading by the copyist himself || 16 P *samāsvādayitum*, Pr *samā-*  
*svādayatum* || N *t* for *yat* || bh N *svadeśaḥpari°* || 22 M *sa viṣayaḥ* ||  
23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *ḍūkūḥ* (for  
*maṇḍūkūḥ*), l. 27 || 25 *arthinām* all our MSS. but A (see on l. 24) incl. BhP.  
The lion being represented in this stanza as the king of animals, the  
*arthinaḥ* must be understood as his followers, such as Karātaka and  
Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but  
*ātmanah*; cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *sarapūrṇa-*  
*thivāṃdrajāḥ* || 28 Pr *bhodyogaṃ* ||

## Page 154.

2 bh N PPrM *kalāvidhyāṇam* [N °*vidhirjāṇam*], in bh corrected to °*va-*  
*dhajāṇam* by corr. ABhP with us. Cp. Śār. 88, 4 || bh N *vyasaness*, corr. of bh  
*vyasaness*, P *vyasanepy*, a misreading easily to be explained from the form of  
the akṣara *eva* in P; bh N P *asaktam*, P *asaktam*, but *sa* written by cop. over  
*sa*. M *vyasanethasaktam* || 5 P *acavalam* || N *avivādinam* || 6 M *eva*  
*vilu bhavati* || 16 A with bh N PPrM. After l. 16 BhP ins. *sthānabhraṣṭāḥ*  
(Bh om. *h*) *hi śobhaṃte* | (Bh om. *i*) *siṃhā* (Bh adds *h*) *satpuruṣā gajāḥ* || N

*sobhyante* || 18 M *saṁsthānaṁ* for *svaṁ sthānaṁ* || bhN *parityajet*, corr. by cop. of bh to our reading || 19 N om. *iti* || 20 M *rūparatyās* || 24 Pr *vṛhaspatih* || 25 Pr *śilaparākrama* || 30 M *bhuvatiḥbāte* for *labhate* ||

## Page 155.

1 Pr *valmīśṛṅga°* || N *°saṅga°* for *°śṛṅga°* || 3 N *nālinica*, Pr *nālini-  
caṁ* || 5 ΨP *madaḥs te*; Pr *kṛ mīdas te* || 7 Pr *yauvanā dhanāni ca* ||  
8 bhΨPM *navasakhyāni*, N *navasaṁsthāni*, Pr *navasaṁkhyāni*, A *navasaṁsāni*;  
BhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*saṣya* and *śuṣpa* are often con-  
founded in the MSS., and as *ṣ* is often written as *kh* in North-western MSS.,  
*khyā* and *ṣya*, *ṣpa* interchange very often || ΨPM insert *ca* before *yoṣitaḥ* ||  
11 N *prānasyopi* || 12 N *cittasyu* || 14 bhN *gehe* || 15 M *cittam* ||  
17 bhNΨPPrM *daivo 'tra* for *daivam evātra*, BhΦ *daivam eva*, om. *atra*;  
A with us. But see our note on 147, 2 || 21 N *nābhyaṁ* || 22  
ΨPPrM *lūbhah paramah* || 23 M *krēṇā* || 28 P (not L<sup>1</sup>) om. *lūbho 'sti* ||  
29 N *vicam*, PL<sup>1</sup> *cittam* for *vittam* || bhNPr *vināśu* for *vināśi*, corr. by cop.  
of bh to our reading ||

## Page 156.

1 N ins. *hi* after *kūryatatvaṁ* || Pr *kimcid* || ΨPPr *dhanabhogābhāginah*  
(P *°na* for *°nah*) || Ψ *kicic ca*, P *kimcic ca* || 3 *°yōpārjanam* all our MSS.;  
but cp. 157, 15 || 5 ΨP *kathartī* || 7 NBh (not bh) *somaliko* || Pr  
*vāyah* (om. *tantu*) || N *tanṭuvāyasah* || 8 N *ca śāstrāni* for *vastrāni* || 9  
ΨPPrMBhΦ *°nādikā* || 10 AΨPPrBhΦ *kolikūs*, M *kokikūs* || 12 N  
*avadhūraṇakam* for *adhū°* || 14 M *mithyāttha jalpitam* || 15 bhNAΨPPr  
(not MBhΦ) insert *na* between *dhanam* and *bhavadī* || 16 M om. *bhavadī*  
*ca bhāvyaṁ* || 19 ΨPPr *māturam* || 22 NPr *chāyātapo* ||

## Page 157.

1 N *tasmād atraiva karma tiṣṭa tiṣṭa* || 3 M *saṁthapadyate* || PL<sup>1</sup> *saṁpra-  
padyamaparityakṣam* (l. 4) || 5 AΨPPrMBh *yathā ca* || 6 bhN *na* for *ca* ||  
9 ΨP *udyamenna* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM  
*nōpālambhyaḥ*, ABh with us || 14 M *varttavyam*; all the other MSS. incl.  
ABhΦ with us || 15 *°yōpārjanām* also ABhΦ || N *suvarṇaśatatrāyopār-  
janām vidhāya* || 16 bhN *pruṭi sthitaḥ* || 20 Pr *krodhasaraktau locanau* ||  
21 M *karttavyaṁs* for *kartaḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*,  
ΨPPrM *somilasya* || 24 M om. *vyavasāyinām* ||

## Page 158.

1 bhN *tathāśya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yūvad  
asau* || 3 bhN *anviṣyati*, Pr *anveyati* || 5 N *ca* for *vā* || 6 N jumps

from the first *bhūyo* 'pi to the second *bhūyo* 'pi (l. 7), om. one of them and all between them || The words *tutra* to *pracalitaḥ* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || 7 M *antyārggeṇaiva*, ΨPr *anyamārggeṇaiva* || 10 ΨPr *edaṃ*, M *īdaṃ* || 13 M *varttaḥ* for *karttaḥ* || 14 P *bhojanūd rle* || 16 bhNAΨPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΨPr *upalambhagasi* || 18 N *somaliko* || 23 N *somalika* ||

## Page 159.

3 N *somalika* || N *prīha* || ΨPrM om. *taḥ* || 5 M *nāma sti* for *nāsti* || N *somalika* || 7 In M *pāda* 1 runs thus: *virūpikūṭino* 'pi || 10 bhN *subud-dhan* || M om. *patataḥ* || N *patano* || 11 bhN *nirūksito* || ΨP *daśa vārsāni ca pañca ca* || 12 M om. *so* 'bravit || 14 P *pralabadvāsano* || bh *ṣaṇḍaḥ*, corr. by cop. to *saṇḍaḥ*, which is N's reading. ΨP *saṇḍhah*, Pr *ṣaṇḍha* with following *danḍa* || 16 bhN *maṣakta*° || Pr *śaṣpānigrā*, M *śaṣpānigrāni*. These readings evidently go back to that of Ψ, which has *śaṣpānigrā*, with 2 over *n* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thulo-bhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gadātirekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these akṣaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenūpavin nadīpulīne sukhēnopaviṣṭa* || 19 Ψ *pralambavāsano saṇḍo*, the *o*-stroke before *n* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *n* the visarga has been written by cop. in the form of two cirelets. Hence PL<sup>1</sup> *pralabavāsanoḥsaṇḍo*, Pr, taking the cirelets as deletion marks, *pralambavāsanasāṇḍho* || bhN *saṇḍo* || 20 M om. *śrṅālo* || 21 Ψ 'śhitah, corr to 'bhikṭah || bh *yaṣpāśya*, N *paśyāśya* for *paśyāśya* || 22 N *prahūrenu* || 23 bhΨPrM *arhaśi*, N *arhatha*. In Ψ, 'śi seems to have been corr. to 'ti; but the correction is not clear ||

## Page 160.

2 bhN *niyejasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *aitya* for *etya* || 8 N *so braviti*, PL<sup>1</sup> *so* 'bravit || 9 NM *karomi* || ΨPr *sadaivōḍyamavotā*, M *sadaivōḍhyamatā* || 11 ΨP *yathāśya*°, but in Ψ *trā* under 'hā by cop. || 12 bhN *bhaya*°, M *tagavitrāma*° || 16 N *bha* for *na* || 21 M *drśate* || 22 N *mūsakasthānaṃ* || 23 M *tasya pralambavāsanoḥprastam* ||

## Page 161.

1 M *sarvaktresu* || 2 bhNAΨPBh *strivākyamkūśaiḥ*, Pr *strivākyamkūśaiḥ*, against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

bhN, ΨPrM

- 4 M *amasyaṃ* for *agamyam* ॥ 7 ΨPPrMBhΦ *pañcadaśame* ॥ 12 M *anūsarāva* ॥ M *aho* for *ato* ॥ 13 After *iti*, ΨPPr *kathā* ॥ 6 ॥, M ॥ 6 ॥ ॥  
 16 Pr *dhanaguktayuktadhanākhyau* ॥ 17 P *budhvī ekasvārūpaṃ* ॥ 18 M om. the sentence between *gataḥ* and *atha* l. 20 ॥ N *somaliko* ॥ 20 N *pradīṣṭaḥ* ॥ 21 Pr *bhāryā* ॥ 22 M *prāptōpravṛṣṭaḥ* ॥ bhNΨPr *śakti°* for *bhakti°*; in Ψ corr. in marg. by cop. to our reading, which is that of Hamb. MSS. and APBhΦ ॥

## Page 162.

- 1 N *somilikasyā°* ॥ 2 Pr ins. *apy* after *tad* ॥ 3 Pr om. *na* ॥ 4 N *karttaryāḥ*, M *karttariya* ॥ M om. the sentence between *karttaryā* and *atha* ॥  
 5 ΨPPr *khedyamūnasya* ॥ 7 M om. *tataḥ* ॥ N *dhanagrhaṃ* ॥ 9 N *sukhabbhuktasāgyyūyām*; Pr *sukhasāgyyūyatham* ॥ 11 Pr *kurvato* ॥ 12 M om. *kṛtaḥ* ॥ 13 bhAΨPBhΦ *vyaharaka°*, M *vyaharaka°*, NPr with us ॥ M *ānatam* ॥ 14 bhN *klayam* for *kṛtyam* ॥ 18 bhNΨPPr *bhuktadhane*; ABh with us ॥ 22 bhN *dhanaguptaya*; A *dhanaguptayā*, but corr. by cop. to *dhanaguptāya*. ΨPPrM *dhanaguptarad*, BhΦ with us ॥

## Page 163.

- 1 bh (not N) AΨPPrM *arthasyōpārjanām*; cp. śloka 133 ॥ After *iti*, ΨPPrM ins. *kathā* ॥ 5 ॥ 3 N *vittam* ॥ 4 Of this line, M has only: *āpa samghātakarkkaśam* ॥ 8 N om *na* ॥ 10 Ψ'Pr *taṃ* for *tan* ॥ M only *taṃ* for *tan nācitam* ॥ N *lālūlapaṭṭe yat* ॥ M om. *yat* ॥ 11 Pr *jalanulhir* ॥ Pr *viśo* ॥ 12 Pr *riṣṭi* ॥ Ψ'Pr *kathayati*, M om. *ghaṭayati* ॥ A om. all between *rudhir* and *anicchanto* l. 15 ॥ N *akṣimukhi°* ॥ 13 All our MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭitaghātītānī* in the first pāda. The same faulty reading in MS. A of the *metrival* Campakaśroṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning *aghaṭitaghāṭi* with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda Vidyāsāgara, p. 39, whereas K. P. Parāb, Bhojaprabandha (Bombay, 1896), p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāraṃ, Bombay, 1891, p. 133, stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second pāda has a different reading (*durghaṭīkurute*—Camp. A with us), this stanza would not seem to have been directly taken from Pūrnabhadra, but from some other source. It is at least possible, that the faulty reading in our MSS. and in Jivānanda's edition of Bhoja° is older than either of the two texts ॥ M *sughaṭītānī* ॥ 15 *anicchanto* is a misprint, read *anicchato* ॥ M *dehinām*; after this, M again: *duḥkṣm yathehāyāmṭi dehinām* ॥ 16 ΨPM *duḥkṣm* ॥ 17 N *aparām* ca twice ॥ M *dhyūdḥcho* ॥ 18 bh *svāmī* ca, ΨPPrM *svāmī yat*; our reading is that of NA. In A two akṣaras covered with gamboge between *prā* and *kta*. BhΦ om. this stanza ॥ Pr



*prāktana* || 20 N *vulhāyeti* || 23 M *krśvākhur* || 24 M *yataḥ* || 27  
 M *varṭtāyāḥ*; N om. *kartāyāḥ* || 28 Pr *vratāpavāsadharmmaḥ* || 30  
 bhN om. *hi* || 31 Ψ PPrM ins. *uktam ca* before stanza 161 || 32 NP  
*saṃtoṣāmratataptānām* || 33 Pr *°luptānām* || M om. *cētaś* ||

## Page 164.

3 N *śavairamadam* for *śareśmēdam* || Ψ PPrM *nirṛtenanānudvigne* || 4  
 M *'bhicādyah* for *'tivāhyah* || Ψ PPr *ca nākaśāstrānugataṃ*, M *cānekaśāstrā-*  
*nugataṃ* || M *mampraioktam* || 5 Ψ *mamtharaka r, sādhu* being supplied  
 in marg., and *he* being written over *ka* by cop.; hence Pr ins. *he* after  
*bhadra* || Pr *sādhuśāyanīya°* || 7 Ψ PPr *sārā*, M *sā* for *sārah* || 9 Pr  
*śukrstaṇ* || 10 bhNA Ψ PPr *prīyā* for *prīyāḥ*; Bh with us || 13 N *nu*,  
 bh *tu* for *nu* || N *°bhogahṛtū°* || A (not Bh) om. l. 15 and the following  
*śloka* || 17 bh *dhuraṇpūhurāḥ* || 20 N om. the two last pādas of  
 stanza 166 and the following prose sentence || 21 Pr *prīyānti* || 23  
 N *nārtlāt* || 24 M *nāyayasyāt* for *nārthi° yat syāt* || 25 N *vā* for *kū* ||  
 26 N *yaśo* for *yaśaso* || 27 M *vicāṅgo* for *citrāṅgo* || P *kurunṅo* || N  
*ludhbabubīnapātarakitas* || 28 Ψ PPrM *āyātam* || M *hirunyah* || Ψ *laghu-*  
*tapanako*, with almost imperceptible 1 and 2 over *pa* and *tu* respectively;  
 hence Pr *laghutapanako*, P with us || 30 Pr *laghutanaḥ* || 31 M  
*āhṛtvān* || 32 Ψ P *śhāvasthitasyōpāyo*, Pr *śhāvasthitashtoyāyo* || Ψ PM  
*°syōpāyo* || A Ψ PPrMBhΨ ins. *yataḥ* before *sutiksitaṃ* || 33 N *upā-*  
*gataḥ* || In Ψ *thai* of *tutthaiva* resembles *trai*; hence PL<sup>1</sup> Pr *tutthāiva* for  
*tutthāiva* ||

## Page 165.

2 M *odhāya*, Bh *ādāya*, Φ *ādāyaś*; A with bhNΨP. Query: *avadhārya?* ||  
 3 bhN *ulakam āgata eva* || bhN *śaktirān* || 6 Pr *abrarāṇi* || M *apadam*  
 for *ulam* || 7 Ψ PPrM *āśvasārāḥ* || M *cetasah* for *cetaś ca* || 8 bhN  
*saṃniruddhamāno* || Ψ PPrM *ulakārtham*, in Ψ followed by *danḍa*, in P  
 by double *danḍa* || 9 N *mamtharaka prāha* || 13 PrM *°bhavaneṣv*  
*upī* || 14 N *°nābhīhitam* || 17 M om. *ny abalā* || 19 N  
*kathayati* for *prechati* || 21 bhNΨ PPrM *ucchanna°*. A *ucchinna°*. BhΦ  
*janapadadevatāyatanādhiṣṭito bhūmipradeśah*, om. *utsanna*. For our emendation  
 cp. Kullūka's gloss on *sūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and  
 Critical Introduction, p. 33 || 22 M *°kaścidra°* for *°cchidra°* || 24 M  
*°pānūparam sūn°* || 26 M *ārābha* ||

## Page 166.

1 M *sampaviṣṭavakranetra°* || Pr om. *krīlāḥ* || 4 M om. *api ca* || 7  
 N *viṃśtyopāyam* || 8 M *tatsare* || 9 Pr *abrarāṇ* || 10 Pr *putrapau-*

*trapaṇayā* || 13 bhN *yad* for *yady* || M *krpā*, om. *sti* || 15 N om. *kimcit* || M om. *tac ca śrūtā yūthapati* (not *h*) || 16 N *mūṣikāś* || 19 AΨPPrM ins. *sa* before *sayūtho* || Φ om. *sayūtho*, Bh *sa* for *sayūtho* || 20 Pr *samāśya* || 23 N *śhūyo nānyo* || 24 Pr *mūśakāśayā* || AMBhΦ *°parivāraka*, but in M *va* and *ca* are very often confounded ||

## Page 167.

1 bhN *°bandha* for *°bandhana* || 3 NP *sa* for *sayūtham* || M *ya'hā-śthānapāśmāś* || 5 N om. *ato 'ham* and the following words to *bhadra* excl. || 6 Pr om. *chṛtvā* || After *ityādi*, ΨPPrM add || 7 *kathū* || which in M is followed by a flourish || 9 N *°dharmārthādibhīśūātra* || 11 Ψ *kāryagītaśūstravinodena*, with one mark of deletion (small vertical stroke) over *gī*, two ones over *śū*, one over *stra*, A P *gīta* for *kārya*; MPr *kāryagīta-vinodena*. This shows that the reading of AP originates in a gloss of the archetypes of APM! || 12 ΨPPrM *ca* for *hi* || ΨPMBhΦ *ca* for *vū* || 15 N *cittūngo* || N *taṃ ca pa* || 17 M *°hīran*, then the first part of the akṣara *yo* (not *yan*), then some akṣaras worn off, then *paṭanaṃkaṃ* || bhN *maṃḍagatīyā*, M *maṃḍaragatīyā* || 19 bhN *patitēti*, PL<sup>1</sup> *patita ita ita* || 20 Pr *badhau*, M *budhan* || 21 Pr *bahvapāyuh prū*, PL<sup>1</sup> *bahvapāyaṃ prū*; in Ψ there is a small vertical stroke over *ya* to mark the caesura || 22 Pr *sathā* for *survathā* || 23 bhN *palvasamīpe* || 24 ΨP *prāpnosi*, M *prāptoti* || 26 Pr *smān* || 27 bhN *jūito*, corr. by cop. of bh to our reading || 28 ΨPM *yat kim api mayā*, Pr *yatram api mayā* || N *praṇayakupite*, ΨPPrM *praṇayaprakupitena* || 29 ΨPM *madvanād* ||

## Page 168.

3 PL<sup>1</sup> om. *mitresu* || 4 ΨPr *uktvāyudvignahṛdayo*, M *uktvāyudvignahṛdayo* || 5 ΨPPr om. *nivedya* || N *gahitvā* || 6 bhN om. *taṃ* || PN *tadavasthūm* || 10 M *krāṃṣṭah* || 12 In bh, *vi* of *virōdhah* has been corr. by the copyist from the beginning of some other akṣara (perhaps *dvi*); N *dvirōdhah* || 13 Pr *abhijñāsi* || 15 M *bhavān iśyattām* .....(gap)...*ta kathanena* || 16 bhNA BhΦ *api* for *asi*, but cp. Śār. 99, 1 || ΨPPrM ins. *ta* before *katham* || M om. *bandhanakya* || N *upagatāḥ* || 17 M *°bandhanā* || N *unubhūta*, om. all to *dhanavyasanam* (excl.) L 18 || 18 bhΨPPr *bhara* for *bhavatū*; AMBhΦ with *us* || N puts *vistarataḥ* after *icchāmi* || 21 N *śanmāsasamjātaḥ* || 22 AM *paripūlayāmi*, BhΦ *anupūlayāmi* (cp. Śār. 100, 8) || 23 N *gamati* || 24 N *vicarayan* || M ins. *na* after *vicaran* || 25 Pr *nirgatā* for *te gatāḥ* || 26 Ψ *deśo* || M *apaśyāmi* || 27 bh *purataḥ* || bhNAΨPPrM *vikṣyamāṇās*, BhΦ *pratikṣamāṇās* || 28 M *athordvaṃ gater* ||

## Page 169.

- 1 N *ākarsayāmi* || 2 P *ladro*, L<sup>1</sup> *ladho* for *naddho* || 3 N *nirāṣitayā* ||  
 4 ΨP *iti* twice || Pr *°hrdayo nāham* || 6 N *pñritogam* || 7 L<sup>1</sup> *vilepana*°,  
 P *°ilepana*°, Pr *°vilepena*° || 8 Ψ *kumārikūnām*, corr. to our reading; PL<sup>1</sup>  
*kumārīnām*; Pr *kumārī* || 9 ΨPPrM om. *kantukaparīnām* || N *hastādvayam*  
 for *hastāḍ dhaṣṭam* || 10 PL<sup>1</sup> om. all between *rājaputrasya* and *mṛgayū-*  
*thasya* l. 13 || 11 M *prārṣṭakālā*° || 12 bhN *°hrdaye* || 17 N *evad*  
 for *etad* || bhN *antpāṭikam*, P(not L<sup>1</sup>) *antpāṭikam*, Pr *antpāṭikam*, both these  
 readings originating in misreadings of the form which *tpā* has in Ψ ||  
 18 N *grhagrūḥa*; M *grhīta*, om. *graha* || 22 M *atha kṛśām* for *akṛśām* ||  
 23 ΨPr (not P) *kīṣṭeṣṭakūlaguḍaprahārair* || 24 Pr *vyāpātenēti* ||

## Page 170.

- 2 M *prārṣṭakālā*°, N *°samayotsuke* || 3 For stanza 178, NBhΦ only:  
*yathā vātaridhūlasayēti* || 5 M *asambuddhaya*° || AΨPPrM *tac ca śrutvā* ||  
 7 M *prabhūtaṃ prabhūtaṃ jalena* || 9 bhN *°suhṛt-nehāt kṛi*° || 10 N  
*śuta*° for *śura*° || Ψ *°ghuṇḍa*° (cp. vol. xi, Table I, no. 1, 15 c, and the form  
 which *jjhi* has in Table II, no. 12, 2 a), PL<sup>1</sup> *°kuṇḍa*°, Pr *°kvaṇḍa*°, bhNAM  
*°kaṇḍa*°, which does not make good sense here. Cp. the reading of BhΦ. Śār.  
 103, 16 *°kuntaka*°. Perhaps *°kanta*° is Pūrṇabhadra's original reading. BhΦ *śira-*  
*kaṇḍhakeśūmardanaṃ* || 12 bhN om. *bhadra* || N *tvacā* for *trayā* || M  
*apahūgataḥ*, bhN *apahūya gataḥ* || 15 bhNAΨPPrM *anupravikṣyāmi*, Bh  
*praviśānāṃti*, Φ *pratiśānāṃti* || 16 Pr *voca*, om. *s tvam* || 17 M *dayitayanavi-*  
*priyoga*° *ca kasya*; Pr *jana*°, om. *dayita* || ΨP *cittariyoga*° *ca* || 18 M  
*°mahosadha*° || 19 N *śiṣṭasamāgame* || 20 bhΨPPrM *pathyadana*°, NA  
*pathyadinu*°; BhΦ *paṭya dīnasamṇibhās te* || 21 ΨPr *prabho*° *ca* || 27  
 M *paraṃ* for *varaṃ* || N *prāṇatyāgo* || 28 PL<sup>1</sup> om. *bhavantī* ||

## Page 171.

- 1 ΨPPrBhΦ *hiraṇyapāsāṃ* || 2 Pr *°vyāhṛte vi*° || 3 Pr om. the first  
*'pi* || 4 ΨPPr *vāsāṃbhūryabhūmim* || 5 N om. *dr̥ṣṭvā* || 7 Ψ *utpa*,  
 then *danḍa*, then *luto*. The inferior end of the vertical *ta*-stroke goes to the  
 right and meets the first vertical *o*-stroke to the effect that this *ta* in  
 connexion with the *o*-stroke resembles *tja*, though the superior horizontal  
 stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no. 10, l. 3 a).  
 Hence PL<sup>1</sup>, taking the *danḍa* for an *e*-stroke, *utpatyeto*, Pr *utpato*; Pr seems  
 to have taken the small horizontal stroke to the right of *ta* for a deletion  
 mark. 10 N *ko* for *lūbhako* || 15 In Ψ, *bahali*° seems to be corr. to  
*bahuli*°; PM with us || 16 M *patatāṃti*, A *nipatāṃti*, Bh *nna patāṃti*. Simpl.

MSS. HI read *ksate prahārāṇi patanty abhikṣnam*, h *ksate prahārā nipattaty abhikṣnam*; cp. Śār. 106, 4 || <sup>1</sup> A *tivram*, Bh *tivā* || 17 M *annakṣame* || 19 N *bahulibhavanṭi* || 22 AΨPPrM *sugunam* || Pr *vāpi* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kṛiyale* || 30 bhNABhΦ *mamaivōpary* ||

## Page 172.

1 bhN *savyam* || 2 N om. *punar* || 3 bhNΨPPr *etan na*, M *etan ma*, A *etac ca*, BhΦ with us || 4 PL<sup>1</sup> *ujana* || 7 N *yamā* for *mayā* || 14 Ψ ins. *sarvam* after *idam*; but cop. deletes it again || M *syrtam* || 18 Pr *echinnatti sahyo* || 25 In this line the form *hiranyake* is supported by all our MSS. || 26 bhNAΨPPrM *tūvad* for *tū*; BhΦ with us || bhN *atha* for *yāvad ayaṃ* || 27 N *vyādhasyādarśyo* || Pr °*pradeśe* for °*bhūpradeśe* || 28 NΨPPrM jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them || bh *citrāṅgaṃ śṛṅga°*; A *citrāṅgaśṛṅga-paṃjarāṃ* || 29 N *vyādhaulharmo* || Pr om. °*vaśyam lo* || 30 bhN *tadgrahārtham*, A *tadgrahūrtham*, ΨPM *tadgahanārtham*, Φ *tadgrhanārtham*, Bh with us || 33 ΨPM *athairā°* || N *ludhake* ||

## Page 173.

2 N *kr* for *jñātvā* || N *citrāṅgaṃ* || 3 M *udāya* for *udḍiṭya* || In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *salilūkyanam* || All our MSS. here *hiranyako* (N *hirako*) || 5 N om. °*pi* || 6 NBhΦ *vihitāsah*, Pr *vihavāsah* || Φ *śūti* for *paśyati* || N °*pramāṇe*, ΨPPrM *tutṛāṅgulapramāṇena* || 7 ΨPPr *gatam avā°* || 8 N ins. *sa* before *saṃ* || N *diḥyo* || Pr *śighramavataram eva* || 9 M *adya* for *atha* || 12 N °*śi*, then a deleted *ā*-stroke, then *linām* || bh flourish after the stanza 199 || 13 APrM *mitrasaṃprāptināma* || After *tantram*, ΨPPrM add °*2 kathā 7* ||; M adds *śrīḥ* || ΨPPr *ādyah slokah* || 15 bhNΨPPrM °*1* ||, A 99 for °*2* ||, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvityaṃ ākhyānakam samūptam* ||, with the figure °*2* || after the second flourish ||

## BOOK III.

## Page 174.

1 bhN om. *arham*, M has it twice || 2 N om. *athēlam ārabhyate* || M om. *samdhivigrahāli* || 3 bhPr *ādyah slokah* || 4 M *pūrevirodhite-trasya* || 5 ΨPPr *śatropi*; M *śatror mitratvam upāgasya* || 6 N *pa'ya ullūka°* || 9 In Ψ, the *anuvāra* of *prthvivratīṣṭānam* has molted together

with the inferior right-hand end of *ghū* (*ghūka*°) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.) PML<sup>1</sup> *prthvīpratiṣṭhānāma* || 10 ΨPPr °*sameto*, M °*samneto* for °*sanātho* || P (not L<sup>1</sup>) *nyagrodhak pa*° || 11 Pr *prati sma* || ΨPPrM ins. *kākarājah* before *kālaṃ* || 12 M *gitiguhādurgāśrayah* || 13 M *yaṃ kiṃcid vāyati taṃ vyā*° || 14 ΨP *nityādhigamanāt*, Pr *nigamān* || 15 N om. *ṛṣṭah* || 17 Pr *vāṣaṣya*° || 18 bhN *utkav* for *utkaṣas*, corr. by corr. of bh to *utkatā* (I), but the same corr. adds *ṛ* with the line-mark 2 in the inferior margin || 19 N *asmatpakṣayam*; PL<sup>1</sup> *tya* (om. same) *asmatpakṣayam*; M *sametyakṣakṣayam* ||

## Page 175.

3 The shape of *r* in *ṛtaṃ* is in Ψ identical with that of *jha* as it is usually written in this MS. || 5 ΨPPr *ekāntam* twice || 6 bhN °*navagatān* || ΨPPrM °*ciraṃjivī*° || 7 N *upajivinaṃ* || 8 PPrM om. *ca*. In Ψ, the cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of a magnifying glass, it is to be verified with certainty, that the left-hand part of an original *ca* has been erased || 10 bh *baliyasam*, NΨP *baliyasa*, Pr *baliyāṃsam*; A has a gap here; Bh and Simpl. MS. I with us, H *baliyast*, h *balayasi* || M *pranātūṃ* || ΨPPr *mahatīpi hi*, M *mahīpi hi* || 12 Pr *dhāryakaś* || 14 Over *anāryena* in bh gloss: *saka* || 15 N *sarvarājyaṃ* || 16 Pr *tad yathā* for *tathā* *ca* || 18 M *prasaṃdham* || bhN *samānena* for *samenāpi* || ΨPPr *samīdigha* || 19 In bh gloss on *sāṃśayikam*: *sāṃśaye-bhavam kāryam* || 20 N jumps from *samenāpi* l. 20 to *samenāpi* l. 22, om. one of them and all between them || 21 M *tasmākhurddham* || bh *samārabhet* || 22 bh *nāmāndhak* || Pr *hito* || 23 *ivābhito* all our MSS. incl. Bh. In A this passage is missing owing to a gap in the MS. Hamb. MSS. have another reading || 24 In bh, *gra* of *vigrahasya* seems to have been corrected from *na* by cop.; corr. adds *gra* over the line. N *cinnahasya* for *vigrahasya* || 25 PL<sup>1</sup> *nāstokam api*, M *no stokam api* || 27 M *nakhe bhāṃgaṃ* || 30 In bh gloss on *vaitasiṃ*: *palāṃsi* || 32 ΨPPrM *vetasa*° ||

## Page 176.

1 bhN *kūrmah saṃ*° || ΨP *marthayet* || On pāda b or on the following line a gloss in marg. of bh, which I cannot make out || 5 Pr *tavābhīprāya śrotum* || 6 ΨPPrM om. *deva* || ΨP *dharmaṃarchites* || 8 bhN *dharmaḥ sa*°, but *h* deleted again in bh; ABh with the other MSS. || bhNΨPMBh °*vihīne ca*; Pr *dharmaśatyavihinasya*; A with us || N *sa dadhyā* || 12 bh *yoddhū vamaṃtā* || 13 ΨPPrM *samdhānakirttane* || Pr *bhū pi* || 15 N om. stanzas 21 and 22, but has the foregoing *uktam ca* || bh *api kriyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects

*śamo° to śamo°* || bh *pratyupadīpakāḥ* || 18 Gloss in bh on *sahasā*: *gape-*  
*laghīmāṃ pāṇino chāṃto* || \* M *toghaviṭavāḥ* || 19 bhNAΨPPrM *yaś* for  
*yac*; Bh *yathāśa*, HI *yaś evaitad* || 21 N *susāmājyaṃ* || 30 N om.  
*saṃśiktā* || ΨPPrM °*dāna°* for °*netra°* || 31 bhNPr *ślāghyā* || 32 bhN  
*tvam athātmā°* ||

## Page 177.

1 N *tatra* for *tan na*; in bh *tan na* corr. from *tena* by cop. || 2 Gloss  
in bh on *yānam*: *nāsavū* || ΨP *saṃdhi* || M *yelasah* for *yatah* || 3 M om.  
*duṣṭena* || 4 M *pratsate* for *prabhisgate* || 5 ΨPPr *bhave*, M *bhāva* for  
*bhaye* || ΨPPr *prānam pra°*, M *prāne pra°* || 6 ΨPPrM *eva ca* for *ucyate* ||  
7 ΨPM *vāthavā* *caitre*, Pr *thavā* *caitre* (om. *rd*) || 8 N *cānyathā*, PL<sup>1</sup> M  
*vānyadā* || 9 M *avaskamtheda pradānasya* || Gloss in bh on *avaskamda°*:  
*śoṣaṇam* || 12 Pr *pranulhivyātkim* || 13 bhN *tan na* for *tatra* ||  
bhNΨPPrM *prabhoh*; in bh *h* deleted by cop. || 14 Pr *saṃnādhām* || Pr  
*pāpi* || 15 ΨM *kāryakaraṇā°*, Pr *kāryakāraṇa°* || bhN °*nūpekṣayām apa°*;  
corr. of bh adds *ā*-stroke after *kṣa*, and *ra* over *m a* || 16 bhN *yat* for  
*tat* || 22 N *tathū ca* || 25 Ψ *tasya* over the line || Pr *prajīvanam* ||  
bhN *athā°* for *apy ā°* || 27 M *āyānām* for *yānam* || 29 Gloss in bh on  
*śundāpi*: *kutarā*; Pr *śrūnāti* for *chundāpi* || 30 ΨPPrM om. *anu ca* || 31  
M *kurvītā°* || Pr °*tātmaprayukta* *age* against the metre ||

## Page 178.

1 Over *saho* gloss in bh: *samarthaḥ* || 2 L<sup>1</sup> om. *saṃ*, P om. *na saṃ* ||  
3 Pr *dr̥ḍha* || bhN *ścamulhāsūra°*, but *cam* corr. by cop. of bh to *ca* || 5  
N *tiṣṭe*, A *tiṣṭhet*; Simpl. HI *tiṣṭa madhyagato* (H °*tā* for °*to*), Simpl. h *tiṣṭam*  
*madhyagato nityam*; Bh *yas tiṣṭen madhyago* || bhN *yo* after *nityam* || M  
*lapsate* || 9 PL<sup>1</sup> om. *supra-tiṣṭhitāḥ* and the following words to *supra-*  
*tiṣṭhitāḥ*, l. 11 excl. || 10 bhN *śikyo* || Gloss in bh on *dharayitum*: *pāli-*  
*tum* || 11 N ins. *ca* after *atha* || 14 N *manyamto*, M *matīyamte* || M  
om. *param* || 17 M *sahāyah* || M *tejusvāpi* || 18 M *yatito vadbhīh* ||  
Ψ *svayam eva* [new line] *ca praśūmyati*; PL<sup>1</sup> the same reading, Pr *svayam eva*  
*praśūmyati*, M *svayam eva ca śūmitaḥ* || 19 bhN *vipakṣah pra°* || 20  
bhN *yāsyasi* || bhN *tyaktvāpi* for *tul kopi* || ΨPPrM om. *na* || bhN *sahā-*  
*yam tvam*. The original reading seems to be that of the Hamb. MSS.: *yadi*  
*punāś tvam° svasthānam tyaktvā° nyatra yāsyasi* | *tat kōpi vānmūtreṇa sahāyayam na*  
*karisyati*. 'sahāyatvam' of our MSS. seems to be a corruption of *sahāyayam*  
*na*, *na*, which is om. in Ψ(PM), seems to have been inserted afterwards in  
a wrong place in bh(N) || 21 bh *karisyati*, corr. by gloss. to *karisyasi* ||  
23 P *ntyate* for *kṛte*, *ntyā* being a misreading of the shape which *kṛ* has in Ψ;

in L<sup>1</sup> the two akṣaras are worn off || bhN *kasyāpi* for *kasyāsti* || 26  
 Gloss in bh on *venur*: *vāṃsa* || M om. *uklaṃ ca* || 30 Pr °*phalaṃ śriyaṃ* ||  
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deva* || M *pratīkaro* ||

## Page 179.

1 bhNΨPPr *sthiraivābhīdhānaṃ*, A *sthiraivā 'bhīdhānaṃ*; Bh with us ||  
 2 Pr *samādīkati* || bh *tat*, N *tata* for *tad* || 4 M *svakūle* || 6 *yaḍā* for  
*śadā* || 8 bhN *arīśvasair* || N °*nocchivate* || 10 ΨPM *varddhate*, Pr  
*rdhate* || 13 M *gunas* for *guros* || 15 bhN *prīpto* for *śasto* || 18  
 bhNΨPPrMK *lobhā'srayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayasyati*); Bh  
*lobhā'srayān na tvām sa uccāṭayisyati* (!); A *lobhā'srayaḥ sa tu tvām bho nūnam*  
*uccāṭayisyati*. This is of course an attempt towards correcting the faulty  
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhā'srayastram*  
*na śatru tru cāṭayisyati* || 20 bh *tato 'ham*, N *talōham* for *tāta i aham*,  
 a simple misreading of the old-fashioned writing of *o* || bhN *sthiraśthiy* ||  
 21 bhN *pranadhībhīḥ* || 22 M om. *vedarī paśyanti* || N *vālavāḥ* for  
*brāhmaṇāḥ* || 24 Pr *itra* for *atra* || M om. all between *atra* and *viśeṣataḥ*,  
 l. 25 || 26 M om. *sa* || 29 M *paṃcudāśi* || P om. *tribhiḥ*; ΨPrML<sup>1</sup>  
*tribhi 2 r* for *tribhiḥ tribhir* || 33 N *tirthaśabdena yukta*°, Pr *tirthaśabdenātra*  
*yukta*°; bh *tirthaśabdenayukta*°, corrected by the copyist from *tirthaśabdenā-*  
*trīyukta*° || M *kupsitaṃ* || M *svāmīna upayātaya* ||

## Page 180.

1 Pr *bhavanṭi* || M *tatsada* for *tadā* || M °*śyābhgyudaryaya* || N *purohitaḥ*  
*śe*° || 2 bh °*aṃtarvaṃśakū*°, Ψ °*aṃtarvaṃśaka*°, PPr °*aṃtarvaṃśaka*°, A °*aṃtar-*  
*vaṃśikaḥ*°; Bh with us || bhN °*balādhīkṣa*°, corr. in bh to our reading by  
 gloss. || 4 All our MSS. including L<sup>1</sup>ABh °*kamcuki*° (gloss in bh:  
*dhārya*), the same reading in the Hamb. MSS., which add *ca*; but as in the  
 Hamb. MSS. in accordance with our text °*kamcuki*° is part of a compound,  
*ca* appears to be an interpolation. In A this and the compound *mantri*°  
 are dissolved. Śār. p. 109 om. the second class of the *tirthāni*, but gives  
 the first one in a compound as Pūrṇ. || PL<sup>1</sup> °*śaspa*°, M °*śatyā*° for  
 °*śayya*° || M °*sanya*° for °*spaśi*° || Gloss in bh on °*bhīṣag*°: *vaidā* ||  
 5 M °*vilāsinaś*° || *ca* all our MSS. incl. Bh; it is missing in the Hamb.  
 MSS., which om. also *iti* || 6 Pr *svapakṣavighātāḥ* || 7 bhNΨPPrM  
 °*saṃatsurā*° (Pr °*cāryaḥ*); ABh with us || 8 M *jānāti* || 9 M *tat* for  
*tāta* || N om. *vaiṇaṃ* || 12 PL<sup>1</sup> *parāpata* || 13 N om. *bhāsa* || N  
 °*kārāṇikā*° || P °*śyama*°, M °*śyāmā*° || bhNΨP °*pakṣagaṇaiḥ*, M °*pakṣagaṇai*°;  
 APrBh with us (only Bh °*prabhṛtibhiḥ*) || 14 In Ψ, *tāvāt* (!) suppl. by  
 cop. in margin, without a mark of omission in the text; PL<sup>1</sup>PrM om.  
*tāvāt* || 16 M *vṛṣā*° for *vṛthū*° || 18 M om. *yaḥ* || 19 N *anudvigna*,

ΨPrM *anudvignaḥ* || bhN *sūrya* || 22 Pr om. *sa* || 24 ΨP *juhā*, under *juhād* in bh gloss: *tyajet* || ΨPrM *vāṃbhasā*; Simpl. H I h with bhN || 25 ΨPL<sup>1</sup> *ācāryaṃ* || PL<sup>1</sup>Pr *anadhiyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

## Page 181.

1 ΨPrM *ca priyavādiniṃ* || 2 N *grāmapālaṃ* for *°kāmaṃ* || bhΨ *thanakāmaṃ*, PrBh and Simpl. H I *vanakāmaṃ*, in Bh corr. by later hand apparently to *dhana°*, M *vinakāmaṃ*; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's *Kathāsaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. *°nyaḥ kaścid* || Pr *athaṭṭer* || 5 Pr *°kovicataḥ* for *°kocilaḥ*; M *°kocita-samastūvasasam°* || 6 Ψ *pragunīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *sva*, though in Ψ *s* has quite a different form; M *tragunīkṛteṣu*, om. *ca*, PL<sup>1</sup> *su* for *ca*, Pr and the other MSS. with us || 8 After *siṃhāsane*, bhN insert *ca* || bhNΨPrM *saptadvipā°*; ABh with us || 10 N *adharmeṣu*, PL<sup>1</sup>M *arthesu* || 11 Ψ *°pradhāneṣu* [new page] *yuvatiṣṭane*; hence P, correcting the first *yu* to *su*, *°pradhāneṣu yuva°* || N *yuvatiṣṭane* || 12 bhN *°lābhā°*, in bh corrected to *°lājā°* by corr. || N *°gocara°* for *°rocanā°* || 13 Pr *°kṣapātre* || N *maṃgala-pūryeṣu* || 14 M *yaiṇakū°* || bh *°madhya*, ΨPr *°madhyasthitaṃ*, M *°madhyasthīsthitaṃ* || ΨPrM om. *tīsthantaṃ* || 15 bh *kupito*, corr. by cop. to *kuto* || 16 Gloss in bh on *kīrṇukremṇakū°*. *śalḍa* || Pr *samāsaṃ* || 17 M om. *eṣu* || 19 Pr *samavāyo*, om. *vacana* || 22 Gloss in bh on *sveta-bhikṣus*: *yati* ||

## Page 182.

3 Pr *vidvar yejitā* || 6 bh *nirūpitāsta*, corr. by corr. to *nirūpitesti*, N *nirūpitāste* || Pr *āsti* || Pr *tac cam apī* || 7 N *samayo*, Pr *samataṃ* || M *prāptisi* || N *vihagasyu* for *vihasya* || 8 ΨPL<sup>1</sup>Pr transpose: *°cakorako-kūla°*, M om. *cakora*, writing *°kokilacakravāka°* || 11 bhAΨPL<sup>1</sup>PrMBh *vakra-nāṣaṃ*, N *cakranāṣaṃ* || ΨPL<sup>1</sup> *°darśinaṃ*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *vaktuṃ* || 13 M om. *tathā*; N *tathā ca* || 15 bhN *tu* for *nu* || 16 ΨPL<sup>1</sup> *svāmī satī* || 17 M *udy* for *yady* || M om. *bhavatī* || 18 N *praśaktah* || 21 N om. *yataḥ* ||

## Page 183.

2 Pr *matāṃ* || 4 M om. *katham elat | vāyasaḥ* || 6 bhNAΨPM (not Pr) *kaścid*; Bh *asti kaśmīscid* (I) *va°*; Hamb. MSS.: *asti kaśmīscid va°* ||



bhN *parivāritah*. The original reading is perhaps °*parivārah*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN ॥ 7 Pr *yūtham*, om. *gaja* ॥ 9 N °*yujvala*° for °*palvala*° ॥ N *śaṅgātān* ॥ 10 N om. *proktaḥ* ॥ Gloss in bh on *kalabhāḥ*: *hathināmbacām* (or °*ham*) ॥ 11 Ψ *sa* ॐ [new page] *ti*, cp. Key to Tables, p. 1, s.v. 'Anusvāra'. PL<sup>1</sup> (taking ॐ for a hyphen, as it is used in later MSS.) *sati* ॥ 12 N *tenāstāsv* for *tenāstāsv* ॥ 13 ΨPL<sup>1</sup>PrM *vegadamaḍā*° ॥ PL<sup>1</sup> *abha* for *atha* ॥ 16 In bh, *ta* of °*taṭa*° resembles *ra*; N °*taṭa*° for °*taṭa*° ॥ 17 bhN °*jagamāna*° ॥ 18 N °*madhu*° for °*madhupa*° ॥ Pr om. °*mada*° ॥ 19 M om. °*tanu*° ॥ bh °*sara*°, corr. to °*ṣata*° by cop.; N °*śa*° for °*śata*° ॥ Pr °*jaghana*° for °*śataṭa*° ॥ 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL<sup>1</sup> °*ghana*° for °*jaghana*° ॥ 21 Pr °*raval* and °*saṃpūṇna* ॥ 23 ΨPPrM om. *tac ca* and the following words including *prāptaś candraśaraḥ*, p 184, l. 1 ॥ N ins. a second *niveditaṃ* after *hastūñjāya* ॥

## Page 184.

1 bhNA *prāptaṃ* for *prāptaś*, Bh with *us* ॥ 3 bhN °*hara*° for °*kara*°, corr. by the glossator of bh to our reading, Pr °*karakaraṇāḥ* ॥ 4 ΨPPrM *atikramya* ॥ 5 In bh, *ra* of *paraṃ* is very similar to *ṭa*, N *paṭaṃ* for *paraṃ*, ΨPPrM om. *paraṃ* ॥ 7 ΨPPr *nāyāṭi* ॥ 8 L<sup>1</sup> om. *lutra* ॥ 9 Ψ originally *pravṛṣṭa*° for *prapṛṣṭa*°, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL<sup>1</sup>Pr *pravṛṣṭa*° ॥ M om. *sudukkhitaṇ*, bh *sudukkhitaṇ*, N *sudukkhitaṇ* ॥ Ψ *vikṣyānukampaya vi*, with a nearly invisible dot over *vi* as a mark of deletion, then *hṣa* begun, but deleted again by two little vertical strokes, then *ulam āha*; PL<sup>1</sup> *vikṣyānukampayāṭiṣa ulam āha* ॥ 10 ΨPPrM *agamisyaṃti*, om. *iti* ॥ 11 M °*smi* for °*sti* ॥ 12 bh (not N!) *śikhimukho* ॥ 20 ΨPL<sup>1</sup> *hasteno* ॥ 21 Gloss in bh on *lekhaṃ*. *paltra* ॥

## Page 185.

2 N *dūra*, with *tu* over *ra* by cop. ॥ 4 N puts *ca* after *gate* ॥ For *iva*, bh *era*, but corrected to *iva* by the copyist himself ॥ 5 Ψ om. *yud* *vajākaraṇa*, which has been added in marg. by another hand ॥ 6 After writing *sādhubhū* i, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct; hence both PL<sup>1</sup> and M misread it, writing PL<sup>1</sup> *śi āyād*, M *būyād* ॥ 8 N *atha* for *ayam* ॥ 9 Pr *bhāṣitaṃ* ॥ 10 ΨPL<sup>1</sup> *deṭṭiyakarmma*° ॥ 12 ΨPL<sup>1</sup> *puṣpātākarnni*° ॥ M °*kṣālayarasta-staraṇaḥ*° ॥ N °*jah*° for °*raḥ*° ॥ 13 PL<sup>1</sup> °*saṃśliṣṭaśjaladasaḍṣaṃ* ॥ N ins. °*nila*° between °*jalada*° and °*saḍṣaṃ*; *nila* of course is originally a gloss, wrongly taken for a correction by some copyist ॥ 14 Pr °*ela*°

for °capalā° || Ψ °bhairavaravaṃ, but the first *ra* del. by cop., PL<sup>1</sup> °bhairava-  
raṃ; Pr om. °rabhai° || •N °ākāraṃ saṃ° || M °saṃpreṣṭikarāṇaṃnara° || N  
erāvata° || 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector  
to °ṣṇjāta°. Owing to the copyist's correction, the original reading is  
difficult to make out: N °bhujāta°, ΨPPrM °suvrāta° for °ṣṇjāta° || 17  
bhN °sukha° for °mukha°; Pr °yamumkhaṃḍalaṃ || 18 Pr pavāṇaiḥ || 22  
Pr sarvathā adrakṣyāṃ || 24 M api bhavatataḥ śrutvā, &c. || ΨPPr tatuh  
śrutvā ||

## Page 186.

4 bhNAΨPPrMBh eraṃ for *era*, Śār. with us || 5 M sa for sarva ||  
• PL<sup>1</sup> om. uktaṃ ca || 6 M urddhatesv || M śāstrisa || 7 Pr puruṣāṇy ||  
bhN jalpaṃti || Pr om. na || 9 The copyist of bh apparently corrects  
vāpari° to cāpari°, but the corrected akṣara has some resemblance to *la* (cp.  
vol. xi, Table I, no. 6, 2a); hence N lāpari°; ΨPL<sup>1</sup> vāpari° || 15 ΨPPrM  
°nāmāsti || 16 N nirvartate || 19 Ψ asmacchaksayā jyotsnaya°, PL<sup>1</sup>  
asmacchaksayā jyotsnaya°, PrM asmacchaksayā, M jyotsnaya°, Pr jyotsnaya° ||  
20 N saparīṭvāḥ || ΨPL<sup>1</sup> °nāsmulvane, Pr °nāsmadvane || M °vaste for °ceṣṭam;  
Pr yathēṣṭayaṃ || N vibhūṣam || 22 bhN eṣyatīti ||

## Page 187.

1 N jumps from the first *yenāhaṃ* to the second *yenāhaṃ* (l. 2), om. one  
of them and all between them || 4 N °lo° for °talo°; ΨPPr °talollālita-  
graha°, M °talollālita-graha° || 8 bhN pramati, corr. by corr. of bh to our  
reading || 10 N kṣaṇaṃ ra, *ra* being a misreading for a 2, indicating the  
repetition of the preceding word || bhNΨPPrM ins. *ya* after *bharatā*.  
ABh and Śār. om. it || 11 bhAΨPPrM āropitaḥ, in Ψ corr. to our reading  
by a small diagonal stroke; Bh *deṇḍuṇaṃ trayāroṣitaḥ caṇḍīḥ* || 14 N  
kṣapayām āsa, Pr khyamayām āsa || 16 Pr caṇḍīe mamāpārī; ΨPL<sup>1</sup> caṇḍī-  
dramaso for *candro*, omitting the following *mamo* || 18 Ψ *api*, corr. by cop.  
to *iti*; but the correction of *pi* to *ti* is not very clear. Pr *sa*, M *api* for *iti* ||  
After *iti*, ΨPPrM add || *kathā* || 1 || 19 ΨPPrM prajāḥ || 20 M *caḍ*  
for *tārad* || 22 Pr kṣyapṇto for *kuto* || 23 bhN cheśa° for *chaśa°* ||  
24 N om. *kathaya* ||

## Page 188.

5 ΨPL<sup>1</sup>Pr °hetikā° for °prahelikā°, PL<sup>1</sup> °dānādirvinodak° (!) || 7 After  
*deṣam*, N ins. *prāyaṃ katham api deṣam* || Pr *tittir* || 10 ΨPPrM om. *vā* ||  
13 M om. *na* || 14 M *tittirah* || 17 bhN dāridra, Pr dāridrie || bhN  
*purā* for *pure* || 19 M *mama vasathe* || 20 N *na te kṣaṇ* || 22 M  
*prātivesmīkākḥ* | *prechātām* || In bh gloss on *prātivesmīkākḥ*: *pāḍoṣ* ||

## Page 189.

1 M *gahasyo*° || 2 In bh gloss on *sūmanṭa*°: *pūḷōsī* || M *era* for *evam* ||  
 ΨPPrM *munir* for *manur* || 5 ΨPPrM *su* for *tu* || 6 ΨPPr *śaśaka*,  
 corr. in Pr to *śaśāṃhaka* || Pr *ke* for *kiṃ* || ΨPPrM transp.: *na trayā* || 7  
 ΨM *yathāhu*, in Ψ corr. from *yathā ca* by cop; PPr *yathā ca* for *yad āha* ||  
 8 M *pratyakṣyaṃ* || 9 M *astava* for *atra* || 11 M *manusānām* || 12  
 bhPPr *tiśācāp*° *ca*, in bh corr. to our reading by corr. || 14 N *smṛtiḥ* ||  
 Ψ om. *pramāṇi*, but cop. supplies it in marg. || 18 M *sarisyati* || ΨPPrM  
 om. *iti* || M *athānātulūṇaṃ* || 19 ΨPPrM *tittum* || 20 N om. *cala*,  
 PL<sup>1</sup> om. *bhange* in the compound || 21 N *bharatyā* || 23 M *dr̥ṣṭyā* ||  
 bhN *bhagyapāno*° ||

## Page 190.

1 bhN *tapacchadma*°; Pr *taśchadma*° || 2 bhNΨPPrM *galavārtās*, K  
*galavārtās*, A *malavārtās* (continuing *tipasvinaḥ*, *tas ti* of course being a mis-  
 reading for *rtās ta*), apparently corr. by cop. from *gabi*°, Bh *galakṛm̐tās* ||  
 5 P *kuridibāhur*, L<sup>1</sup> *kuridibāhur* || Ψ (not PL<sup>1</sup>) *ta*[new line]*tayor* || bhN  
*eva* for *evam* || 7 M *śaṣṇadr̥śūh*, Pr *śaṣṇadr̥śūh* || bh (not N) *kuṣṭmba*° ||  
 9 M *dimāy āyāṃceti ca* || 10 M *lohakūṇastreva*, P *lohakūṇabhastrevat*, L<sup>1</sup>  
*lohakūṇabhastriyat* || 11 M om. *tathā ca* || 13 In bh gloss on *śunah*  
*puccham*: *kurārāṃnā pucchadī*; Pr *pucchatiṃ* for *puccham* || 15 *kūtikā*  
 bhNAΨPL<sup>1</sup>PrMK, Bh *dūtikā*, Hamb. MSS. H *puttikā* (cp. p.w. s v.), I  
*punnikā* || 16 M *matyasa* || Pr om. in their right place *yeṣāṃ* and the  
 following words down to *saṃsanti* (excl), l. 19, adding them after *vistare*,  
 l. 21, between two crosses (x) || 17 ΨPL<sup>1</sup> *adhnaḥ* || Pr *dhr̥tam* for  
*ghṛtam* || 18 In bh gloss on *piṅgākāc sāni* || 22 Pr *dharmamāṃ* || P  
*parāṇi*°, L<sup>1</sup> with us || 23 N *śaśakah prāhu* || NΨPrM *tittiri*, in Ψ similar  
 to *tittiri*, which is the reading of P || 24 ΨPPrM *naḍitute* || In Ψ gloss  
 by cop. on *tiśhati*: *saṃasti* ||

## Page 191

1 N *sthitraṇ* || 2 bhN *tatra* for *tata* || 3 N *dharmāleśaka* || 4  
 bhN om. *hi* || Pr *ti* for *te* || 5 ΨPPrM *raduta*, bhN om. *radatam* ||  
 6 Pr *pradarśayati* || 9 Pr *bhūṭāpi* || M om. *yo* || 13 In bh glosses  
 or *ajā*: *vakulo*, and on *vichayah*: *sūta* || 15 L<sup>1</sup> *ir̥kṣāṃ sthitvā* || 16  
 M om. *svaige* and *pāda* 4 || 17 N *bhāṣaṃtanaṃ* || 19 ΨPL<sup>1</sup>PrM insert  
*mama* before *saṃpā*°, repeating it after *bhūtvā* || bhNΨPL<sup>1</sup>M *saṃparavartino*,  
 Pr *saṃparavarttiyo*; ABh *saṃparavarttinaṃ* || 20 PL<sup>1</sup> *vivāḍaparamārthaṃ*, om.  
*vijñāta* || bhNΨPPr *vivā*, a misreading of the old-fashioned writing of *o*;  
 A *vena vijñātaparamā'rtham vivāḍavaco vadato me*, &c.; Bh *vena vivāḍavijñāna-*  
*paramārthavaco me vadano*° *pi paralokavāḥkā na bhavati* || M om. *me* ||

## Page 192.

4 ΨPPr *karṇanopāṃti*, in Ψ the *i*-hook over the line del. by cop with a small dot, thus correcting *u* to *te* || Pr *āvedayaṃti* || 5 ΨPL<sup>1</sup> *viśūṣita* || 6 NΨPPrM *upāgata* || 7 In bh gloss on °*kiakacena*: *karavata* || 8 Pr *braviti* || After *āli*, ΨPL<sup>1</sup> add || *kathā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *kṛ*, om. *tū* || After *krtrā*, bhNΨPL<sup>1</sup>PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *krtrā*, Bh reading *arthapatim* for *adhīpatim*. Simpl. MSS. HI *ksudraṃ divāṃdhāṃ patim* (I *parim*) *āsūlya*; Simpl. h *kru* [misread for *ksudraṃ*] *patim prāpya vātrāṃdhāḥ saṃtūpi*. At all events either *prāpya* or *krtrā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhīpatim* to *arthapatim* || M *vātrāṃdhāḥ* || P<sub>1</sub> om. *santak* || ΨPPr *śaśe*° for *śaśa*° || ΨP °*tittira*°, Pr °*tittira*° || 10 ΨPPrM *yāsyanti*, om. *iti* || 13 Pr *sarve pa*° || bhNAKBh *yathāsukhaṃ* || 14 The words *sahāste* to *krkālīkayā-bhīkitaṃ* suppl. by cop. of Ψ in marg.; *bhīkitaṃ* stands also in the text || 15 Pr om. *bhoḥ* || 20 M om. *prāhu* || N *durātman* || 21 M *adyaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāna* || 23 bhN and A *durukta*, Bh *duruktā*, ΨPL<sup>1</sup>M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukhūṃ* (misread for °*khām*) ||

## Page 193.

1 Ψ *svāśāśrayaṃ*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idam vyāhṛtaṃ mayā*, P om. *yad idam vyāhṛtaṃ*; L<sup>1</sup> om. *taṃ yad* and the following words to *d viśam eva* (excl.), i. 7. M *yad idam vyāhṛtaṃ mayā* || 5 Pr *yadi prayaṃ* || 7 Ψ *cadivacaḥ*, corr. by cop to *tadvacaḥ*, the corrected akṣara resembling *cū*, P *bhūdvaca*, Pr *dvacaḥ* for *tad vacaḥ* || 8 N *tathā ca* || 10 *vaiṣitūṃ*, in bh the glossator adds a various reading *vaiṣitūṃ* || 11 Gloss in bh on *bhīṣag*: *vauḍa* || 13 ΨPL<sup>1</sup>Pr *sarīśadi* || 14 M *tatva for tan na* || 20 Pr *prayāt* || 22 ΨPL<sup>1</sup>PrM *sa āhu* || Pr *sālgūnyāparah* ||

## Page 194.

1 Pr *valokataḥ* (!) || 2 Pr *chāgabrāhmanam*; M °*brāhmanam* || N om. *brāhmanam* and the following words to *brāhmanah* (excl.), i. 5 || 5 N *kr̥tūḥkr̥tūgnī*° || 6 ΨPL<sup>1</sup>M *parāśi*, Pr *prativāśi* || 7 bh *meghācchūḍite gagane* || M only once *maṇḍaṃ* || 8 *kimcid*° all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrāmaṃ* || 11 L<sup>1</sup> *artha* for *api* || Ψ *itaś ca taśca*, PL<sup>1</sup> *itaś ca taśca*, Pr *itś cetaś ca*, M *itaś ca*, om. *cetaś* || 12 ΨPL<sup>1</sup>M *mārgge*, Pr *mārgga* || 13 N *pīvaram paśum* || 15 ΨPL<sup>1</sup>M *anyailinago*, but cop. of

Ψ adds in marg.: *adyadinaja iti pāṭha*, and Pr has *adyadinajo* || 17 bhΨ *śamukho*, N *śaunukho* || Glossator of bh corrects *apamārgena* wrongly to *aparamārgena*, which is the reading of N || 18 M *eva* for *evam* || 19 N *tad* for *yad* || bhN *śkaṇḍhārūḍho*, ΨPM *śkaṇḍhānārūḍho*. APrBh and Hamb. MSS. with us || 22 Pr om. *tān* || 24 N *pratipādayāmi*, Pr *pratipādasi* ||

## Page 195.

3 N *etyorūca*, M *abhyetorūca* || N *aho* twice || 4 Pr *śaktam* for *yuktaḥ* || 8 Pr *āsu* for *āha* || 10 ΨPPrM *ātmavuciram*, in Ψ corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *taṃ* corr. to *raṃ* || M *samācarati*, Pr *samācāret*, both om. *iti* || 12 ΨPPrM *rudhāya* for *kṛtā* || ΨPPrM *aho* for *bhoḥ* || 15 N *śacetaṃ*, corr. by cop. to *śacantaṃ* || 20 PL<sup>1</sup> *aho* for *ato* || After *iti*, ΨPL<sup>1</sup>Pr || *kathā* 3 ||, M *kathā* 3 || 21 Pr om. *śeva* || 24 Pr *durjano* || 25 M *bhākṣayati* ||

## Page 196.

3 Ψ *sa dācīd*; PL<sup>1</sup> *kudācīd*, om. *sa* || ΨPPrM *śūrī* for *śūra* || 4 N *nīhkrāmatas tra tasya* || 5 ΨPL<sup>1</sup> *cūlughu*, in Ψ corr. to our reading by a small vertical stroke over *ū* || bhN ins. a second *ca* before *śarīre* || M *śarīre vṛnaśonitagaṇḍhū*, l. 5 || 7 ΨPM *vyāpādayaṃti* || N om. *vā* || ΨPM *tādayaṃti* || 8 bhN *kṛta* for *kṛtā* || Pr *śarvāmbhogo* || After *iti*, ΨPPrM add || *kathā* 4 || 10 N om. *īcārya* || ΨPPr *īdnuṣṭeyaṃ* || N *meghavarna prāha* || 11 Ψ *sāmadānam*, PL<sup>1</sup>Pr *sāmadānam*, M *tāmadānam* for *sāmadān* || 12 M *nirbhataḥṛipakṣapakṣapranathānūṃ* || 13 bhNAΨP *pranadhānūṃ*, Pr *pranadhānūṃ*; Bh with us || ΨPPr *āḥṣya* || 14 bhNΨP (not M!) PrA *ṛṣmūka*, Bh *ṛṣya*; cp. Śār. 127, 1, and below, 197, 2 || ΨPPr ins. *ca* between *śapṛṣṇāreṇa* and *bhāratā* || 15 bh *madhyā*, N *madhyād* || N *divasāṇḍhāt* || Pr *anumā*, om. *nato* || 16 ΨPPrM *mayēdaṃ jñātaṃ* || N om. *apasāraparīkṣitaṃ* and the following words to *apasāraparīkṣitaṃ* (excl.), l. 18 || 19 M *kṛpā* || 21 Pr *ibudhanam* || 23 N *svakāryam* || 24 M *ripusaṃgataḥ* || 26 N *śamudyaśaḥ* ||

## Page 197.

1 M *prahatyāhuta*, Pr *prakṛtyāhṛtarudhīrāloṃḍitaṃ* || 2 M *śaṣpa-mūka* || 3 bhNAΨPPr *pranadhī*; M *śatupranadhībhṛtaya*; Bh with us || 4 Pr the first *kūḍhi* twice || 5 N *trayātāṃ ra, ra* being a misreading of 2 || 8 Pr *śrīnā* || 9 PL<sup>1</sup> *nyagrodhapābhīmukhaṃ* || 10 M *ṛkṣasūm* || bhNΨP *ṛṣṭamanā*, Pr *hrṣṭamānā*, M *hrṣṭamanāṃ*, A *hrṣṭamanāḥ*, corr. by cop. to our reading. Bh with us || M *sūyamāno bhi rimarddanaḥ* || 12 M *e* for *eva* || M *pādayāmi*, om. *vyā* || 14 Ψ *na kṛp*[new line]*t*; the

same mistake in P (not in L<sup>1</sup>) || 16  $\Psi$ PL<sup>1</sup> °xyāntamamanam || M om. dvitīyam || 18 M caṃ for yaṃ || 19 N sthiraḥvināḥirind° || N °mumtri || N sthiraḥviri || 20 N bhitaḥ for nitaḥ, om. the following words to savismayo (excl.), l. 21 || M tatra vidyulmam for tan nivedyatām || Pr ātmasvarggamanās for ātmasvāmināḥ || M sa for saha || 22 bh bhat, N bhaktam for tat || 23  $\Psi$ PL<sup>1</sup> vyāpādītāneka°, M vyāpādītātēka°, Pr vyāpādītānika° || M dr̥ṣṭyā || 24 N pracalitaḥ, om. prati || 25 M bhavātās || 27 M bhūti, om. kāmō || In  $\Psi$  gloss by cop. on bhūtikāmō: dhaneccu || 29 M 'bhūhitam for 'sti || Pr 'irtle || 30 Pr tasyōpadūpradānena || bh trātpakṣe pātinaṃ, N trāpakṣapātinaṃ || 32  $\Psi$ PL<sup>1</sup> tāvas trām; Pr tāvat tū ||

## Page 198.

3 N tad atīdāu || P $\Psi$  kiṃm (not L<sup>1</sup>) || 5  $\Psi$ PPrM hīnaśrutur || 6 N °pauruṣaḥ balaḥ || 7 M upagatū ||  $\Psi$ M loke pravāḍaḥ, in  $\Psi$  corr. by cop. to our reading || 9 Pr surtubhaḥ || bhNA $\Psi$ PPrMK cikīrṣitaḥ, Bh cikīrṣataḥ, M ciṣāṃkiṣitā, corr. by the copyist to °kiṣitāḥ. Cp. SP. III. 44 || 10 M om. ca || 11  $\Psi$ PPr sphatām || 15 In  $\Psi$ , ca after tasya has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL<sup>1</sup> om. ca; (L<sup>1</sup> tasyā for tasya) || 16 N navatīte || 18 bhN valmiko 'pi for °hōjari || 19 bhN nūnam meyā (N mayā) kṣetradevatā mayā || 20  $\Psi$ PL<sup>1</sup>PrM kadāpi for kadācūt api || Pr pūjite || 21 M dayā for tad aśyāḥ || 22 M yūcittā serā nikṣipya || 23 M om. bhoh ||  $\Psi$ PL<sup>1</sup> mayāś-tāvaṃ kālāṃ || 24 N pūjām, M kūtū for pūjū || 25 Pr r for prātur ||

## Page 199.

1 N ins. ca after evaṃ || N ekenā° for ekuika°; Pr ekuikaṃ dīnāraṃ || 3 N grām for grāmaṃ || 4 M ins. trā before tatra gatvā || 5 M om. ca after ekaṃ || 6 bhN gr̥hīyāmy evaṃ,  $\Psi$ PL<sup>1</sup> gr̥hīyāmevaṃ, Pr gr̥hīyāmy evaṃ, A gr̥hīyāmi | evaṃ, Bh gr̥hīyāmīty evaṃ || 7 M vrāhmana, om. putrena || N om. śirasi || 8  $\Psi$ PPrM amuktajivita eva || Pr tathādeśata || 9  $\Psi$  u, then pa add. over line by cop., then gama[new line]t h, h being written in the line on daṇḍa, and a second daṇḍa being added after the first one; PL<sup>1</sup> upagamataḥ || 10 M samertāḥ || 11 Pr °inukāraṇam || bhN samarpi-tavān || 13 MPr om. gr̥hṇātī; all our other MSS. incl. AKBh have the second pāda as given in our text || 14 M haṃsaḥ || 18 M jāmbūna-dayamayā || 19 N ṣanmāse ra, ra being a misreading of 2 || 20 M vr̥ha, om. tpakṣi || 21 bh °dātyā or °dānyā, NA $\Psi$ PL<sup>1</sup>Bh K °dānyā for °dātyā; Pr °picchaikadānyā, M °picchaikadātyā. In bh, tya and nya are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle pratyekaśaḥ, l. 2 end bhrūṃtyā, l. 4 middle of first half asatyāḥ, l. 5 middle of

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dānadāti* is formed like *karyadāti* ||

## Page 200.

1 ΨPr *paraspara*, PL<sup>1</sup> *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *vadamte* || ΨPL<sup>1</sup> *ismākaṃ* || 3 ΨPM *karīṇyasi* || 4 M *yuṣmābhīhitaṃ* || 5 bhN *derapramānaṃ* || 6 ΨPL<sup>1</sup>Pr *gatūstat*, M *gatīdāsū* || 7 Ψ *laguda*[new page]*dhastān* || 11 ΨPL<sup>1</sup>PrM *nānugrhnāti*. Then ΨPL<sup>1</sup>Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dipikāṃ* || After *ūti*, ΨPPrM add || 4 *kathā* || || 15 Pr *asmīnu ahate* || Before *tad*, bhN ins *raktāksaḥ punaḥ abravīt* || 16 N *tre* for *traṃ tu* || 18 ΨPL<sup>1</sup> *ākhyātāṃ*, in Ψ corr. by cop. from our reading, Pr *ākhyāta* || 23 bhN *kṛndilkaḥ*, ΨPM *kṛūṛa°*, PL<sup>1</sup> *kṛūṛa°* for *ksudra°*. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii. 43, 9 ed Pratap Chundra Roy || bh *kūlasaṃmṛitak*, N *kūlasaṃmṛitatak* ||

## Page 201.

1 Pr *va*, om. *naī* || 4 Pr *°nūśikāḥ* || 5 N *udvelanīyū* || 7 M *°prūna°* for *°prūni°* || 8 N *īanasthasyābhareṇa ghanaiḥ* || 11 N *āsasāra* || 12 N *mudhastatīkaṃ* || 14 bh *śasiro°*, M *śapiro°*, BhNK *śuciro°* || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adrśi* || 23 bh (not N) *sasamṛitā* ||

## Page 202.

1 N *duṣyati* || 2 N *duṣte* || N *duṣtāḥ* || 3 Ψ *śapuppa°* || 6 N *kāṃtu*, M *kāṃtū* || 7 ΨPL<sup>1</sup> *saṃrakṣaḥ* || Ψ *śaraṇāgataḥ* || 15 [new line] *śaśi°*, *e* before *sa* supplied in Ψ in margin, without any mark in the text. PL<sup>1</sup> with Ψ (P writing 14 for 15), but without the correction || 11 PL<sup>1</sup> *yathāśaktiṃ* || 12 N *tathāśau* || 14 Pr *māḥrtai* || 16 M *dūndraroḍḍhāni*, Pr *dūndryarogadakhāni* || 18 M *utsrja* || 19 Pr *yathā vūḥhiḥ* || 20 Pr *°yukta°* || 21 N *drśtāḥ* || 22 In Ψ gloss by glossator on *bhadra*: *lūvdhukah* || 23 M *varttīyā* for *kartāryah* ||

## Page 203.

1 N *rihaṅgamāḥ* || 3 M *gatīṅgārakarmmatim* || L<sup>1</sup> om. *naṇām*, P om. *ānaṇām* || 6 M *cāsi* (or *ṛāsi*) || bhNΨPMBhK *nāṣayet*, N inserting *na vi* before it; Pr *nāyat*, A *nāṣaye yena te* || Bh *kṛudhā* || 7 ΨPL<sup>1</sup>Pr *anye* ||

bhN, ΨPPrM

8 N °syātmā hi for °syātmāpi || 13 Ψ nu, P bhu, L<sup>1</sup> bhū for tu || 14 N tāṃ ||  
 15 Pr dharmmātvā || 18 N pūtaṃ for pāpaṃ || 20 M om. the third pāda ||  
 M ātmanaura || 22 Pr naraḥ kenāti saṃśayaḥ || 23 Ψ PPrM om.  
 stanza 154 ||

## Page 204.

1 M attha pra° || 2 bhNΨPPr griṣmo, a misreading which shows that  
 the archetype of these MSS. had daṇḍa between the two pādas; A Bh griṣme ||  
 3 M °sahahsrah || 5 bhNΨPL<sup>1</sup>PrMBh gasti, A with us || ΨPL<sup>1</sup>Pr śilā-  
 kām || 7 N muktvā || 10 ΨPL<sup>1</sup> patulināyāḥ || 19 Pr yātana for  
 yāni || Pr mānuse || 20 ΨPL<sup>1</sup> tāvankūlaṃ, in Ψ corr. by cop. from tāvān  
 'kūlaṃ || 21 Bh this and the following line with us, only harsāvisṛṣṭas for  
 harsāvisṛṣṭas, and bhrtvā for krtvā. For this passage cp. Critical Introduction,  
 p. 44 ff. || 22 N parumām nirvedaṃ ||

## Page 205.

1 After iti, P kuthā ||, ΨPrM kuthā G || 4 bhN mamādyāragūhate;  
 cp. p. 206, l. 7 || 6 ΨPPr corendpy, N śarenāpy || 9 ΨPPrM arimardanaḥ  
 prāha prstaiṃś ca || M vaira for cauraḥ || 13 M kūriryena kūcin || M  
 nivariddhanavanikasutā || N prabhūtaṃ dhanaṃ || 14 ΨPPrM viddhaṃ va° ||  
 15 ΨPPrM uktaṃ for yuktaṃ || 20 ΨPPrM om. tathā ca || 21 Pr vīla-  
 mtā || Pr haṃtās for dantās; M ins. haṃtā before dantās || 22 M  
 bhraṣati || ΨPPrM apahataṃ || 23 N rākyaṃ nūdrīyate ca bāṃdhavajanair  
 patnī na śuśrūyate || 24 bhN °parusaṃ, in bh, °pa° has been corr. subse-  
 quently to °pu° (by cop. ?) || This line exactly with the same words in Bh  
 and Hamb. MSS.; A dhi (this on gambogo which covers another akṣara) k  
 kuṣṭaṃ jarayā °bhikkūtapurnasaṃ putro °pya °tāpūyate || M om. °py a ||

## Page 206.

1 ΨPM grhe, Pr gahe, all these MSS. om. tad || ΨP coraṃ || 2 bhN vi-  
 smayotpulakāṃvita° || 4 ΨPPr grhe ko°, M ahe ko° || 5 bhNΨPPrM mamā°;  
 A with us, Bh nūnam eṣi mām aṣya bhayān mām ālīṃgalīti || 7 bhNΨPPrM  
 mamādyāragūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2  
 and SP, MS. N 1355. ABh with us || 9 Pr etasmāc || bhN apakūrinah,  
 in bh corr. to our reading by corr. || After cintyate, ΨPPrM insert kuthā ||  
 7 || 10 N pustīya (a misreading of the old-fashioned e) || M bhadiya°  
 for tadya° || ΨPPrM cēty for vā, iti || 11 M anyena for anena || 12  
 bhNΨPM here and in the following lines rakranāṣaṃ || M eva for evaṃ ||  
 15 N goyutaṃ || 16 M arimārdana āha, ΨP arimardana prāha || 18 N  
 ins. prativasati sma after brāhmaṇaḥ || 19 bh vasiṣṭa°, N vasiṣṭa° || N °vastrū-



nugamūhalepanamā° ॥ bhN°parivarjita ॥ 20 bhN°mopacita ॥ N°śito-  
 ṣṭvā° ॥ 21 M vrāhmane ॥ 23 M aha ya vrāhmaṇasya ॥ 24 N°om.  
 gam i ॥ M om. niscitya ॥

## Page 207.

2 ΨPPr tikṣa°, M tikṣa°, all these MSS. om. pravirala ॥ NΨP°nāśā°, M an-  
 natannāśo° ॥ M°vamśe ॥ 3 bh°saṃtatatagātrah, N°saṃtat[*t* deleted by cop.]-  
 tagātrah, ΨPPrM°samanvitatagātrah for°saṃtatagātrah (Pr°smāyṇ° for°snāyṇ°);  
 A°saṃtatitigātrah; Bh°upacitannāyusaṃtatir°nnatagātrah ॥ bhN°hutāraka° ॥  
 4 N om. tuṇ ॥ bh°bhayotrastaḥ, corr. by the copyist to°bhayāt trastaḥ,  
 which is N's reading ॥ 7 N darudrobrāhmaṇasya ॥ 9 ΨPPr bhakṣa-  
 gyaṃmīti, M bhakṣayitvāmīti ॥ 11 M prasthitarākṣasaṃ ॥ 13 N bhakṣāmi  
 for bhakṣaya ॥ 15 ΨPPrM tathāpi for tarāpi ॥ 17 M go for goyuge ॥  
 N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all  
 between them ॥ 18 In Ψ gloss by later hand on āhamikayā: spardhikayā  
 (read spardhikayā) ॥ 19 Pr coro ॥ 20 M om. bhakṣayitum icchati rākṣaso ॥  
 22 bhN°paulaṃ for evaṃ ॥ M śrutvēcchāe vrāhmaṇaḥ ॥

## Page 208.

1 After iti, ΨPPrM 8 kathā ॥ ॥ 2 °bi° of śikhināpi looks in bh almost  
 like °si°, hence N (replacing °si° by °khi°, which very often alternates with  
 °ṣi° in the MSS.) śikhināpi ॥ 3 M śrīyate ॥ 4 bhN°tatrayaṃ for tan°nāyaṃ;  
 consequently the glossator inserts na before hanyate ॥ 6 N avadhyaṃ;  
 Pr°athudhya° evāyaṃ ॥ 12 N om. nagare ॥ 13 bhN°jatharah°va° ॥ 17  
 bhN°vyayaś ca ॥ 18 Pr°vaṃhitaṃ ॥ bhN°bruvīti ॥ 19 Pr°prapito ॥  
 20 bh°vaidesikasya, corr. by the copyist to°vaidesukasya, which is the reading  
 of N ॥ 24 Pr°sā ca for sāpi ॥ 25 Pr°dūretara° ॥ M°krtā for gatā ॥

## Page 209.

1 ΨPL°°kriyā° for°°kraya°, in Ψ i deleted by a small stroke over the  
 line ॥ 2 M°krtā for°krtvā ॥ 3 bhN°prasuptasya for°prasuptaḥ i tasya ॥  
 4 ΨPPr om ca after tatratva ॥ 6 ΨPPrM om. katham ॥ 8 M°svayā  
 for°trayā ॥ M°tham for°katham ॥ ΨPPrM°va for°idaṃ ॥ M°hāṭaka-  
 pūnnakī° ॥ 10 Pr°jānāsī ॥ 11 In bh gloss on°rājikā: rāt ॥ M°rāji-  
 kūponena ॥ 12 bhN°tudāpy ॥ 13 Pr°nava°vāśaḥ ॥ 14 Pr  
 °vyadhyaṃ° ॥ 15 bhN°param ॥ M°āsū i di (of°ādi, l. 18), omitting all the  
 text between these syllables ॥ 16 N°paripūjitā ॥ ΨPPr°vihatopabhogyam ॥  
 18 L°paraspara, P°parasya ॥ After°ādi, ΨPM°kathā ॥ 9, Pr°kathā ॥ 29 ॥  
 19 bhN°samarpitavin ॥ N°lathā°cānudrṣṭāṃtāmllinam ॥ 20 Pr°vināśanō-  
 gam ॥ 21 M om.°pūjyā yatra°pūjyante ॥ N°vimānatā ॥

## Page 210.

3  $\Psi$ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād yadī* || 7 M *jānāti vināṇa* for *ja° cai°* || 8 bh *taḥ dr̥ṣṭam*, N *tad dāṣṭam* for *na dr̥ṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocacat* || 15 bh N only: *durdivase ghanatimīr̥ṣṭyādī*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th *pādas* run thus: *vaiṣabhi*[misr. for °*ti*] *julade* [corr. from °*do*] *mahā'ṣṭiprabhṛtau* | *viṣamaśthāne bharttas trayā na gaṇṭarīyaṃ tu subhaye* 'pi || Bh on the whole with us; variants: b *niṣaṃcārūsu nagaravāṭhisu*; c *patyan videsayāte*; d *param sukham* || 16 Pr *virdeṣe gamane* || M *janacapalāyāḥ* || 19 M °*ri°* for °*viṣa°*; in bh gloss on °*viṣa°*: *vyabhicārī* || 20 N *prasupta-jane* || 21 Pr *ativākyahyu* || 22 Pr °*pustāreṇa* ||

## Page 211.

1 Pr *aṃ* for *antare* || 3 N *anenum* for *enam* || M *hasmi* for *hanmī* || 4 M *tāv* for *tāvad* || 5 N *saha lūpāt* ||  $\Psi$  n[*new line*] *nibhṛtaṃ*; hence Pr *ri*[*new line*] *nibhṛtaṃ* || 6 bh NA  $\Psi$ PPrM *vidhāya*; Simpl. III h the same blunder. Bh *etasminn aṃtare sū grhadvārakupāṭayugam nīścalikṛtya śayanam ārohati* || 9 M *tata* for *tat* ||  $\Psi$ PPrM *tatas* for *eraṃ* || 10  $\Psi$ PL<sup>1</sup> *spāśotsuko* || 11 Over *trayāṣṭaśāṇīyam* in bh *na*; M ins. *eta* after *śāṇīram*. These are corrections by copyists who separated *trayā sparśaṇīyam* instead of *trayā āspa°* || 13 M *devatāśārṇanārthaṃ* || Over *tatrākaśmiki* in bh gloss: *vyabhicārī* || Pr *eva* for *khe* || 16 Pr *apūdayaṃ* || 17 N *matih* for *patih* || 19  $\Psi$ PPrM transpose *tat śrutrābhikṛtaṃ mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bh NA  $\Psi$ PPrMBh *anena*, the Hamburg MSS. (t. simplicior) have *parapurūṣeṇa*; Bh *yady anena purūṣeṇa samam ekatra śayanīye ālīṅganam kuroṣi* | *tat tuva bhāttur apamṛtyur asya saṃcaratī bharttū ca varṣasatam jivatī* || About A, see Introd., p. 54 f. || 22 M *bharttaḥ* ||

## Page 212.

1 bh N °*mtarhāṣṣavikā°* || 4  $\Psi$ P *śayyūdhasūn*, Pr *śayyūdhasū*, M *śayyūdhasvā* || 5 Pr *kulānamdanī*, M *kulanamdatī* ||  $\Psi$ PPrM *vatparikṣārthaṃ* || 6 M *lūlām* *ti sthitaḥ* || 7 Pr *tkamīhe* || 12 bh N  $\Psi$ PPrM *doṣe-tyādī*; A with us || After *ādi*  $\Psi$ PPrM 10 *kathā* || || 16  $\Psi$ PL<sup>1</sup> °*virodhīnāḥ*, M °*virodhīnā*, Pr °*virodhīna* || 17 M *maṃtrena* || 21 bh N *tasyāntarabhāvaṃ*, Pr *tasyāṃgataḥ bhāvaṃ*, cp. Śār. 133, 12 f. ||  $\Psi$ PPrM om. *so* °*bravīt* || 22 bh N  $\Psi$ PPrM *ahaṃ tādāthe*; *ta* and *bha* are very similar in our old MSS.; A *ahaṃ tādāthe*, Bh *ahaṃ tūva yuṣmadārthe*, two unsuccessful attempts towards correcting the corrupt passage || N Pr *āpadaṃ* || bh N  $\Psi$ P °*yānanārthaṃ*; ABh with us (Bh *vairi°*) || 23 Pr ins. *mi* after °*kuśalo* || 25 N om. *bahn* || 26 Pr *ukujya* ||

## Page 213.

2 bhNABh °tala° for °taṭa° || M °khalitām° || 3 Pr om. °sita° || Pr °taraṃgā || M om. yā gaṃgā || M japaniyataparīdhya° || 4 NM °yoga° for °yāga° || ΨPL¹ °pārāyanarā || 5 N kaṃḍa, n deleted by the copyist, who continues itthitaśarīraiḥ, om. the preceding syllables || bhΨPL¹PrM °śarālā°, ABh °śarālā° || 7 ΨPL¹ yājñalkyo || ΨPL¹ jānhaṃyām || On śāntōpasprasṭum gloss in bh: ācamaṇam grhitum, ΨPL¹M °śraṣṭum, Pr °śraṣṭum || 8 Pr ārabdhasya || 15 M om. yathāśyāḥ || 18 N om. tasmād and the following words to tasmān l. 20 excl. || 19 P (not L¹) śaicaṃ || ΨPPr gāṃdharevāḥ || bh girim ||

## Page 214.

1 ΨPPrM ryaṃjanaiś ca || 2 M om. pratīṣṭhitāḥ || 5 Pr om. pūrvam, param ca || 8 N kanyām for nagnām || 9 M yā kanyājah ghanyā vṛsalī smr paśyaty asaṃśrītā || 10 M avirūdyā || M om. jaghanyā || PL¹ vṛsalī || 11 Pr svadrśibhyaś ca || M jaghanyābhyo || 13 Pr pracchāmi || 16 N tathā ca || 19 ΨPPrM rare (M only re) gunāḥ sapta garesanīyāḥ (M gatesanīyā). The Hamb. MSS. HI and Simpl MS. h have the same difference, H reading rare gunāḥ sapta vilohanīyāḥ, I and h etūn gunān sapta parikṣya kanyā; A with bhNIh, but om. sapta; Bh rare gunāḥ sapta n-riksanīyās || 20 ΨPPrM atah param bhāgyarāśāḥ hi kanyā (Pr add. ḥ); Simpl. MSS.: H tatāḥ param bhāgyarāśāḥ hi kanyāḥ, I dayā budhāḥ śesam acimṭanīyaṃ, h rudhā dayāḥ prasamīkṣa kalam śesam acimṭanīyaḥ; A with bhN. Bh tatparam bhāgyarāśāḥ hi kanyā || 21 bhN asa, ΨPPrM ādityo, for asyā; A asya, corr. by corr. to our reading, but ā del. again; Bh with us || 23 Pr sarvādhrtāḥ || In Ψ, bhagavan and the following words to svaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then m urūca must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading suduhitaram ||

## Page 215.

1 ΨPM suduhitaram, Pr svahitaram || 3 M nāham etsilasāmi || 6 Pr kaśmīn for kaścit || M om. apy || 8 Pr putrije || 10 Pr sakūl || 11 M bho meghaḥ tad aṃyaḥ tad adhiko || N parānenōktaṃ for meghenōktaṃ || 12 M putrike °ameghayavcchāmi || ΨPPrM sū āha || 14 ΨP adhiko, corr. by cop. of Ψ to adhikāḥ || 15 ΨP kastit || 16 M atha pūrvata munīḥ parvatam || 21 M tasyā °darśayāt || 22 M pulakoraśītaśarīrā u° || 23 bhNAΨPPrM mūśakīp; Bh with us || N kṛtvā tasmai, continuing tasmai, &c., 216, 2 ||

## Page 216.

1 M °rikitaṃ gr̥hitaṃ ṛ gr̥hidharmam; bhNAΨPr gr̥hidharm(m)am ṽ Bh srajaṭivrikitaṃ karmam (l) anuṭiṣṭāmi ṽ Ψ sropi ṽ 2 bhΨPr (not M) māsakim ṽ 3 Pr sūryabharṭhāram ṽ After ādi, ΨP kathā 11 ṽ, M kathā ṽ 1, Pr kathā ṽ 12 ṽ 4 Pr °ma° for °ri° ṽ bh sthiraṇiṭy acimṭayat, N sthiraṇiṭy acimṭayat ṽ 8 N akarisyad, bhΨPrM akarisyad, corrected in bh by corr. to our reading A with us. Bh akarisyantāna tato. After akarisyad, M continues: eṣāṃ, &c., l. 9 ṽ 10 Pr gathāsāmāhitaṃ ṽ PL¹ prayaccha ṽ 11 Pr ete bāṃbharṭhāṃ ṽ In bh ca after sa has been deleted again by cop. NM om. ca ṽ 13 Pr ins. sūdhya before na ṽ 15 M atraidvārasthah ṽ 16 M ādyaraṃ for āharaṃ ṽ 17 N sthiraṇiṭy ṽ 18 bhN om. sa ṽ 19 M mantriyaṃ ṽ M om. ca ṽ 20 In bh gloss on aragacchāmi: jānāmi ṽ 25 ΨPL¹PrM mahān ir° ṽ bh tara, corr. by corr. to tatra ṽ After ca, corr. of bh adds tu; hence N caṭakōpi for ca ko 'pr ṽ 27 Pr tadagra eva ṽ

## Page 217.

4 ΨPr viśvastharitto, M viśvāsuritto ṽ 6 M nṛjārāsīm ṽ 7 M kim anendhaṃ, om. na sūpāye ṽ ΨPr sūpāyanendhaṃ ṽ 8 M ma for mama ṽ 10 ΨPrM vicimṭya for vicārya ṽ 11 bh rikasitunayanarada, then beginning of ma, then nakamalah. N with ΨPM; Pr rikasitunayanakamala ṽ ΨPrM ins. ca after prāha ṽ N hoho ṽ 13 M prāyacchat ṽ N a for atha ṽ M °nādrāraditheyu° ṽ 14 ΨPrM °vacanamātrapratyayapari° (M °pratyayapari°), in Ψ corr. by cop. from °vacanema° ṽ 15 ΨPrM bharati ṽ Pr ins. jaṃ after mucyatām ṽ 16 P om. 'sau, L¹ mocitā sau ṽ 17 Pr tūr, om. ad ṽ 19 After °ādi, ΨPrM kathā ṽ 12 ṽ 22 ΨP svararggām, Pr svararggān ṽ M evā 'smād bhū° ṽ 23 M om. durgam ṽ In bh gloss on 'bhulhatte: kathoyati ṽ ΨPrM anyapariṭatuldurgam (Pr °rgam) ṽ

## Page 218.

2 bhNAΨPL¹Pr śocyate, M śecyate (or °iya°); Bh na śocate for sa śo° ṽ 4 In bh, śrutā has been corr. by corr. to śrutāḥ, which is the reading of P ṽ 5 P (not L¹) produḥ ṽ 7 Pr kasti for asti ṽ 8 Pr parīśraman ṽ 11 M nirto ṽ 12 All our MSS. incl. A and Bh, but except Pr, pūtkartum; Pr mutkartum ṽ 13 bhNΨP twice bila 3 for bilā 3, L¹ aho vīlu 3 aho bila 3; M aho bila 3, aho bila 3; Pr aho bila 3 (om. one aho bila 3); A aho bilat, ake bilat (t being a misreading for 3). Bh, misunderstanding the significance of the figure 3: aho bila bila bila ity uktrā. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 ṽ N om. tūsnimbhūya ṽ ΨPrM om. bhūya, writing tūsnimbhūyōpi ṽ 14 N kathā for trayā ṽ 16 Pr

ākaraṇīyah || ΨPPrM nāhīyasi || 17 M praścūn || NΨPPr āhrāśyasi, M  
ahvāśyasi || 18 N tūvat for tuc || M mūnanaśya eṣā guhā || 22 Ψ  
pravarttante, but the anusvāra put rather high over the r-hook || 23  
N om. ahaṃ || M om. 'yaṃ me || 24 bhNM iti for eti || Pr akaroti ||

## Page 219.

1 M pratī2rapūrnna dībhāgā anyān || 2 ΨPr dūrasthāne, corr. by cop. of Ψ  
by means of an almost imperceptible vertical stroke to dūrasthān; PL<sup>1</sup> om. dū-  
rasthān; ΨPrM ins. a second api after dūrasthān || ΨPL<sup>1</sup> palāyamāno, the two  
o-strokes being deleted by cop. of Ψ by means of two dots over them || 3  
After ādi, ΨPPr kathā || 13 ||, M kathā 12, corr. by the copyist to 13 || 5 M-  
tad etam ma vyacīṃtayat, &c., l. 7; the missing text has been supplied by the  
copyist himself in the next line || M paritā, om. rānugato; N °rānurakto for  
°rānugato || 7 Pr sthūyavīrti hrsta° || 8 M gateh || Ψ mūlhamūnasas ||  
9 M om. yatah || 10 Pr dī(new line)dirgha° || 11 M om. sya na cūāt ||  
15 bhNΨPPr ekakam; A śakulāyākaikāṅg, with a small e over aī, Bh  
sa śakulīye pratyaḥam ekakam vana° || M ranayāstikūṃ || Pr guhādīnārtham ||  
N om. one dīne || Pr om. na || Pr transp. te ca || 16 bhN atha for  
athavā || 21 N mayū krtū || 22 In bh under prakṣīpa gloss tvam ||  
24 M tara for tāta || 25 bhNΨPPr praṇadhīr, A with us, Bh iha for  
praṇadhīr || 26 Pr amūho 'tūpa°, M 'nyatra pāsaranam || N tvaryatām  
once only || 29 Ψ rise[new page]śeṣatah, Pr vīrosatah || 30 ΨPL<sup>1</sup>  
tadrasaṃphalaṃ, bhN tatphalaṃ, PrM and Hamb. MSS. with us || 31  
ΨPPrM grhūgatas, bhN guhūyātas, Bh yad guhūyātasya te; the reading of  
bhN is excellent in itself; but Hamb. MSS. and A with us || ΨPL<sup>1</sup>  
nirvākulatayā ||

## Page 220.

1 M jālamni || 4 M °pūladurgam || 5 Pr samādhye || 6 ΨPPrM  
trayā katham || M om. yatah || 7 bhNΨPPrM su for tu; cp. Śār. 136, 21.  
ABh with us || Pr puṇṇya° || 8 N na vīri° || 12 M karanubhau, om.  
kur, N karikarinubho || 13 N stribaddhadīan karau || 16 In bh gloss  
on darvī°: kadachi || 17 M ins. sa before bhi° || bhNAΨPPr māśya°, M  
°māśya°. Bh with us || N sūdarat || 18 N om. all the text between ya  
of yad. and p. 236, l. 8 || 19 Pr kūlopekṣī || 20 M °sphurugu° || 21  
M °vīlu [a later hand adds h] sa vyasāci || In bh gloss on savyasāci: arjuna ||  
22 Cop of bh satū over yatū of pūrthayatū || bh manena for janena ||  
nigṛhya in bh corr. to nagṛhya || 25 In bh gloss on dharmātmaḥ: yudhi-  
stīra (!) || 26 bhΨPPr kauṃtiputrau (with gloss in bh: saḥadevanakula),  
M kautiputrau; A kuṃtiputrau; Bh mādrīputrau || 27 Pr gokarnasam° ||  
In bh gloss on °preyatām: dāsa || 28 Pr yauvanya° || 29 Ψ om. āpi,

but supplies *śāpi* in marg.; P *śāpi* || Pr *vidasū* || M *ā* for *āgatū* || 32  
M *gūḍāriṇā* || 33 bh *ips. tad* before *evam*. Śār. 137, 21 *dera* in the  
place of *tad* || ΨPMPr *transp. na* after *tādr̥g* ||

## Page 221.

1 Pr *anekasūstrepy* || Pr *°buddhi* || ΨPPrM *ins. ca* before *dhīmān* ||  
5 bh *apasarpa* || M *sadhāmmātvaṇ* || 7 P *dr̥ṣṭāḥ dr̥ṣṭā*, M *dr̥ṣṭvāḥ dr̥ṣṭvāḥ*,  
Pr *dr̥ṣṭvā dr̥ṣṭāḥ* || 9 bh *ārito* || 10 M *om. ucyate | durmantrinam kam* ||  
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; op.  
Śār. 139, 2 || 25 bh *pariprelatayā*, corr. by corr. to *parigatayayo*; ΨPPr  
*paritā* || 26 Pr *esam* for *etam* || In bh *nāma*, of which *āma* is still  
to be made out, if the leaf is looked at against the light, is covered with  
ink || 27 ΨP *upāgamyādhr̥taparitam*, M *upāgatasyādhr̥taparitam*, Pr *upā-*  
*gamyādhr̥taparitam* || 28 Pr *udake prāṇtā* ||

## Page 222.

5 ΨPM *amṭaraprakrāṇto* || bh *vāḥmanasya sūnor* || 6 bhΨPPrM  
*°jalāṃtastho*; A *hradatatastho*; Bh *hradanatājālāṃtastho* || 7 ΨPPr *°ṃguṣṭe* ||  
8 Pr *dukkhinā* || bh *prāptah* for *śaptah* || 12 M *om. ca* || 13  
bhΨPPrM *durdurā*, A *darddurā*, Bh *durdurā* || 14 bhΨP *°tyudbhutam*,  
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasambhṛa*  
*dāt* || ΨPM *phanadeśam*, Pr *phanadeśayam* || 18 PM *ātmapuspārtham* ||  
20 M *karinyānam* || 23 Pr *sūlkhūdyate*; M *kim madya ta syādūdyate* || 24  
M *darisayo °bravīt* ||

## Page 223.

3 bhAΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bheksaya*  
for *bhaksayan* || 7 ABh *hy ete*; but A continues *cchala°*, Bh *sthala°* (a mis-  
reading for *cchala°*); Śār. β 140, 12 *ma° vīdihūhūś* || 8 In bh gloss *on*  
*khūlato: bhakṣamūnasya* || 9 Pr *kṛtaracanū* || 12 M *yasmākam* for *yud*  
*asmākam* || M *vāhyasi* || 13 M *om. mandariṣo °bravīt* || 14 M *°sti* ||  
bhΨPPrMBh *durdurāḥ*, A *darddurāḥ* (!) || 15 In bh, *kṃcit°* seems to have  
been corr. to *kāṃcit°* by cop. || 19 M *om. puṃścaṭy* || bhPr *sakhaṃḍa*,  
ΨPM *sakhaṃḍu*, bhΨPPrM *ghrtapūrnūn*, but cp. 224, 11 f.; A with us. Bh  
*vividhaghrtapūrūn*. Gloss in bh: *modikūn* || 20 ΨPPr *kadūpi*, M *kadūpir*,  
M *dr̥ṣṭvā ukṭū ca* || 22 M *satyah* ||

## Page 224.

1 Ψ jumps from the first *deyā* to the second *deyā* (l. 3), *om.* one of  
them and all between them. But the missing text supplied by cop. in  
marg. || 2 M *balibhaksya°* || 4 bh *nīdi°* || Pr *asyate* for *maṃsyate* ||

7 M 'drśo || 8 P om. āgalya snānā || 9 ΨPPrM °krīyā° for °balikrīyā° || 11 M yadī tasya tva dyu vrāhmaṇah kṛm, &c., l. 17 || bhΨPr ghṛtaghṛtapūrādī, P ghṛtaghṛtapūrādī, M ghṛtapūrādī || 16 bhΨPPr tasya; ABh with us || ΨPPr priyavallabho || 17 P inserts ra after mama || 18 Ψ abhyāsaṃ gatam, P alpāsangam, a misreading of the form which bhyū has in Ψ || 22 After ādī, ΨPPrM add 15 kathā || || 24 bh svādāyati, corrected by corr. to āsvādāyati, ΨP svādāya iti ||

## Page 225.

2 Pr vṛuddham vacah || 3 bh °pracchedanārthaṃ; Pr °thacchēdanādanārthaṃ || 7 After iti, ΨPM add 11 kathā ||, Pr 16 kathā || || 10 Ψ vāyogo, P vāyo, M Pr vāyur go for vāyogho || 12 P navāṃkārā° || 15 M om. agni° śatru° || 16 M prājñe || 17 ΨPPr tatra for tan na; M tatādharaṃ soryam, &c. || 18 Pr vijñāyā || 25 P iṣṇavaṃ || 26 Pr spharati || 28 tathā in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P tathā || 54 naya° || 29 ΨP saṃsarggi°, in Ψ i deleted with a nearly invisible dot under the i-stroke ||

## Page 226.

1 bh trayā ānukūlyena for trayānukūlyena, Ψ trayā ānūlyena, corr. by cop. of Ψ to our reading || 5 ΨPPr ullamṃgrah, M ukṛamṃgrah || 6 ΨPPr mānabhyarccyaś cchi° || 10 ΨP varśabhīḥ || 14 bhΨPPrM śikṣyāmī, ABh with us || 15 bhAΨPPr upekṣyamānāḥ, M upekṣyamānā, Bh upekṣyamānāḥ || 16 Pr kṛit || 18 ΨPPrM yathāpūrva || bh nīdrālobo || ΨPPrM bhavīyāsi || 23 Pr °iyasannū and gataḥ || 24 Pr sāmante || ΨPPr 'rakāsurīṣyās || ΨP nīrtiḥ || 25 Ψ avasīṣya kī°, sya being deleted by cop. || 29 Pr iyasaneṣu nādarō || 30 Pr bhūpate || 33 ΨPPrM tatra for na ca ||

## Page 227.

2 bh vipraṃlambhni; gloss in bh: parapurāsāktā || 4 bhΨP °saṃgatim, PrM Bh °saṃgatir; A with us. Read °saṃgatir; cp. Śār. A 266 || ΨP durapacūrā, M durapavāra || ΨP saṃdhyācalekhā, Pr saṃdhyāvalekhā || M °budrudābhāva bhāṃgurā, svabhā being supplied by the copyist in the next line || 8 Ψ rājyām, perhaps corr. to rājñām || 9 ΨPPr sahāṃbhavar vāpadam || 12 Gloss in bh on iṣṇināṃ: gūlava || 14 Pr param trāyate for pari° || 16 M badhā || 17 raṇyah is the spelling of our MSS. || 20 P nasah, the other MSS. with us || 22 bh na tu for nann || 23 M om. tāḥ pṛamadās || 24 Pr nās ca for tās ca || 27 After tantram ΨPPrM insert: kathā || 15 || 29 M śatresu (sic!) || 31 For the figure 3, which stands also in A, bh has only a flourish, adding: iti trīyaṃ ākhānakam samāptam || flourish || 3 ||; Pr 13 for

3; after 3, Ψ two flourishes, *śrīḥ*, and a third flourish; Pr one flourish and 603 ॥ After the stanza Bh: *ṭṭīyaṃ taṃtraṃ samāptaṃ* ॥ flourish ॥ *śrī* ॥ *saṃvat* 1442 *varṣe* *śrī*. Then two groups of akṣaras completely smeared with ink by cop. ॥

## BOOK IV.

## Page 228.

1 bhΦ om. the Jain diagram (*arham*), Bh ins. the Jain diagram and om *namo vināyakiya* before the beginning ॥ 2 Φ *athadam* ॥ M *labdha-pranāśanūmaca*°; Φ *labdhaprānāśaṃ* ॥ 3 Bh *thṛptam* for *prāptam* ॥ Φ *śāṃtunaiḥ* ॥ 5 Φ *pryaecchaṃti* ॥ Bh *prāha* for *kathayati* ॥ 6 Φ *jaṃbū-nūmapādapaḥ* ॥ 7 Pr *athastāt*, Φ *athastā* ॥ Bh *karālamukho* ॥ 8 Bh *sakomāla*° ॥ Bh *nyavīsat* ॥ 9 Bh *sukrt* for *tad* ॥ Pr *tada* for *tad* ॥ Bh *bhaya* for *bhaksaya* ॥ 11 Φ *suprāpte* ॥ P *nu*, Bh *tra* for *tu* ॥ 12 Φ *gotragecuranaṃ* ॥ Φ *śvādhyāṃ* ॥ Pr *śvādhyāya daśam* ॥ Bh *ca* for *rā* ॥ 13 Φ *ceśvadevāṃte* ॥ 14 Φ *dūrāgāṃtaṃ* ॥ bh *pathah śrāṃtaṃ* ॥ Φ *ceśvadevātannu āgataṃ* ॥ 15 Φ *pūjaye* ॥ 16 BhΦ om. *anyac ca* ॥ Φ *athajito* ॥ ΨPPRMΦ *yas tu* for *yasya* ॥ 17 Bh transp. *vimukhās tasya pi*° ॥ Φ *sa* for *saha* ॥ PrΦ *daivateḥ* ॥ 18 Bh *eraṃ muktrā* ॥ Φ *uktā* ॥ Φ *tasmāḥ* ॥ Φ *taitaṃ* for *tenu* ॥ Bh *ciragoṣṭisukham* ॥ 19 M *anubhūyopi*, om. *bhūya* ॥ Φ *bhūpi* for *bhūyo* 'pi ॥ Bh *adhyasta* ॥ BhΦ *eva* for *eraṃ* ॥ Φ *to* for *tau* ॥ 20 Φ *jaṃbūchāyāṃ śrūtāu* ॥ Φ *makre* ॥ 21 Pr *sapatnyāḥ* ॥ Pr *tayā* 'nyamasminu, Bh *tayā anyasminu* ॥ Pr *am* for *ahan* ॥ 22 ΨPPRMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* ॥ Φ *prāpmoti* ॥ 23 Φ *paramasukhū* ॥ Bh *pratiṣṭhānam* ॥ M *phalāni* twice ॥ 24 Pr *īdrśyāny* ॥ Bh *amṛtamaya-phalāni* ॥

## Page 229.

1 Φ *bhāryāyā*; Pr om. *bhāryāyā* ॥ Pr om. *tat* ॥ ΨPMΦ om. *me* ॥ 2 ΨPPRM om. *bhāṛe* ॥ 3 Pr *pratipannaṃ bhṛatā* ॥ Bh om. *phuladātā tato* ॥ bh *vyāpāditaṃ*, Pr *vyāpādayartu* ॥ 4 Φ *tyajāṇmuṃ* ॥ 5 Pr *prasūte* for the first *prasūyate* ॥ 6 Φ *saudaryād* ॥ P *bāṇḍhuvān* ॥ 7 Bh *so* 'rurāt ॥ Φ *kulūci* ॥ 8 Bh *tadanugatas*, bh *tadanurāgas* ॥ Bh *sakuladināṃ*, om. *api* and *tatra* ॥ Φ *mamayaḥ* ॥ 9 M *yayā* for *mayā* ॥ Φ *prāyaṇ huṣaraku*° ॥ Bh *protsavasasi*. The Hamb. MSS. have the correct form *procchavasasi* ॥ 10 Pr *ālupaṃ varso* ॥ Φ *dgadaye* for *hrdaye* ॥ 11 M *tnyā*, om. *srapa* ॥ Pr *purataḥ*, Φ *pupurataḥ* ॥ Φ *uvācaḥ* ॥ 13 Φ *prāṇavallabham* ॥ Φ *kasmā* ॥ Φ *ksopena* for *kopane*, Pr *kopane kopaneryasi* ॥ 14 Φ *tadvacam* ॥ 16 Pr *sēyaṃ*, ΨP





their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9 d) ॥ 5 For *mitra tasyā*, bhΨPPrΦ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadanda after *mitrasya*, evidently a misreading of *mitrasyā* of bh's original. Simpl. MSS. Hl read. *mitra hāyena mayā tēbbi-prāyo labdhah* ॥ *tasyā na kīncid* [H °l] *dhṛdayena* [H hr°] *prayojanam asti*; h first sentence with Hl (only with the blunder *laccuh*); then: *tad apy anarī tasyāpi hrdayena prayojanam* ॥ M *mayābhīpāyapari* ॥ 7 Pr *nām* for *trām* ॥ ΨPPrM *akumthotkamthū* ॥ Pr *dustatū* for *dusta* ॥ 8 Pr *māham* ॥ bh *gamisyāmi* ॥ After *āgamisyāmi*, ΨPPrM ins. *1 kathū* ॥ 10 M *ksīnanarā* ॥ 11 M *dhiyadārśanasya* ॥ 16 Pr *gaṭā*° for *gaṭi*° ॥ 19 M *yonopakṛtaṃ*; Simpl. H with us, *Ih yenāpakṛtaṃ* ॥ M *sukṛtaṃ* for *hasitaṃ* ॥ 20 *upakṛtya* also Simpl. Hl ॥ 21 PrM *satile* for *sa bile* ॥ M om. all between *kṛsnasapam* and *tatra*, l. 22 ॥ 22 Pr *evam* for *enam* ॥ 25 bhΨPM *vyathākāraṃ*; PrΔ and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalagnaṃ karasthena* (fourth pāda with us) ॥ bh and Hamb. MS. I *kamṭakenaita* ॥ 26 Pr *gacchā* ॥ Pr *āhūyatarān* ॥

## Page 232.

1 bh *priyadarśanēhiti* ॥ 2 M *nāha* for *na* (misread for *na hi* ?) ॥ 3 Pr om. *anyena* at the beginning of a new line ॥ M *ma* for *mama* ॥ 4 M *bhaviṣyasi* ॥ 8 P *uṣulhi*° ॥ 11 Pr *ratrakāṣaṇ* ॥ 16 Pr om. *gaṅga-datta āha* ॥ 21 Pr *dgade* ॥ M *tadāgām*, om. *vā* ॥ 22 bh *samāśrayaḥ* for *mamā*° ॥ M om. *sarpa āha*, Pr ins. *sa* after *sarpa* ॥

## Page 233.

2 M *citaṃ* or *ritaṃ* for *hitaṃ* ॥ Pr *parinūyet* for *pā° yat* ॥ M *bhrīm* for *bhūīm* ॥ 4 Pr *jalāmpāntye* ॥ M *raṃ* for *ramyatarāṃ* ॥ P *ramyatarakoṭaram*. This is a misreading of Ψ, which writes *ramyatarā* ॥ [new line] *koṭaram*, see p. 1, 'Anusvāra' ॥ 6 M *rah* for *īrddhaḥ* ॥ 9 M *prāneḥ pari*° ॥ 10 Pr *sukhopāyaṃ* ॥ Pr *ārabhyate* ॥ M *budhyah* ॥ 11 Pr *ta* for *tam* ॥ Pr *yady evaṃ* twice ॥ 13 ΨPPrM *sukhopāyena trām* ॥ 14 Ψ *'smaṇjano*, cop. adding *l pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P: *'sma pariṇjano* ॥ ΨP *īarsayāmi*, in Ψ corr. with gamboge to our reading ॥ 15 After *iti*, Ψ a small mark, om. *sarpa āha*, P *sarppu āha* ॥ 21 Pr *śanaih rbbhakṛtā*, om. *śanai* ॥ 22 Pr *īśīā*, om. *syā* ॥ bh om. *bhadra*; Hamb. MSS. have it ॥

## Page 234.

1 M *ghaṭimārggeṇa* ॥ 4 Pr *svarggiyam* ॥ P *praccha* ॥ 5 M *tulita-manā* ॥ 7 M *neṣedhayitasāyāmi* ॥ 11 ΨPPrM *tataḥ* for *tut* ॥ 13 Pr

bh, ΨPPrM

*vāḍarāduraṃ* ॥ 16 M *tuṣṣaḥ* ॥ 19 Pr *ete deva* for *etad eva* ॥ Pr  
*svaḥpā* ॥ 23 ΨP *rastrat* ॥ Pr *yatra yatirō* ॥ PPr *°rīkyat* ॥ 24 M om.  
*s tu rīta* ॥

## Page 235.

1 bh *bhaksyātā* ॥ bh *antadatto*; Hamb. MSS. *Yamunadatto* ॥ 2 M  
om. *tah* ॥ tam *drstrā gangada* ॥ tam also Hamb. MSS. ॥ 3 bh *tata*  
*svapatnyā*, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrām* also Hamb. MSS. ॥ 8  
Pr *priyadarśanāḥ* ॥ 11 M om. *na tra* ॥ M ins *na* before *cimpā* ॥ 12  
Pr *tadānyesām* ॥ 13 bh *bhaksyo*, P *abhukso* ॥ 14 M *ekam* for *evam* ॥  
M *bharat* ॥ 16 bhAΨPM (not Pr) Bh *pratīksyamānas*; Hamb. MSS. the  
same mistake (H *pratīksyamānas*) ॥ 17 Pr *eva koṭaravāsīnām*, om. *kūpe*  
*'nya* ॥ 18 bh *sāhāyām* ॥ 19 M *gangadattamākūṣam* ॥ Pr *jālāsāye*  
*nama* ॥ 20 ΨPPr *yad* for *yady*; M *yadānye* ॥ In the upper margin of  
fol. 147 b, which contains the text from *yad*, l. 20, to *t saṃhasya*, p. 236, l. 18,  
the glossator of bh gives the following *śārdūlārikīṛṇita*-stanza, without any  
indication as to the place where it should be inserted: *rāmo hemanṛgaṃ na*  
*velli* ॥ *naghuṣo yāne yunakti dvijān* ॥ *ripṛasyatā saratsadhenuhurane yātā matīś*  
*cājune* ॥ *dyūte bhrātryatusthayaṃ ya mahiṣam dharmātmaṃ dattavān* ॥ *prā-*  
*yakḥ satpuruṣoṃ anāsthasamaye budhyā parityajyate* ॥ 1 ॥ 21 bh om. *atra*,  
M *nāhaṃ trayā vīstam śaknōmi* ॥ 22 Pr *trā* for *trām* ॥ M *bharēti* for  
*tara*, *iti* ॥ 23 bh *gaṃgadatta* ॥ 24 bhAΨPPr *saṃīksyamānas*, Bh  
*īksāmānas* ॥

## Page 236.

1 M *śighragamyatām* ॥ 2 Pr *saṃagatyatām it* ॥ 8 With this line,  
N sets in again, misreading it as follows *patraṃ patitaṃ visarjuyām āsa* ॥  
After *āsa*, ΨPPrM insert: *kathā* ॥ 2 ॥ 9 Pr *bhadro* for *tad bho* ॥ N *gaṃga*  
*va datta* ॥ 10 bh *āyāyāmi*, N *āyāmi* for *āyāyāmi* ॥ Pr *naṭa yudyate* ॥  
N ins. *ra* after *me* ॥ 11 Pr *prāyoparēśanam* ॥ 12 N *grhaṃ* for *ahaṃ* ॥  
bhNΨPPrMΦ *drstā*(*'*)*nāyo*, Bh Hamb. MSS. and A with us. Simpl. h  
om. this word ॥ 13 bhNΨPPrM and Simpl. H1 (not h) *drstvāpāyo*; A  
with us; Bh *sa* for *drstvāpāyo*; P *mūtah* for *mrtah* ॥ 17 ΨP *dhūśako*, in  
Ψ an almost imperceptible *ra* being added over the line above *dhū*(*'*) ॥ N  
*saddnnpāyo* ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPrΦ *ca aculat*, M  
*ca aculatāt*; ABh *tuṣṣa ca aculanāt*, but corr. by cop. of A to *tuṣṣa ca abalanāt*;  
Simpl. MSS. H1h *tuṣṣācalanāt* ॥ 22 N *tuṃ* for *calitum* ॥ Pr *śruśrūṣam* ॥  
24 M *tat śrugālo* ॥ N *'nveṣane* ॥ All our MSS. incl. ABh *kimpit*; Hamb.  
MSS. *kimpidgrāmaṃ*. See above, p. 31 ॥

## Page 237.

1 Pr *saṃpararttanam* ° M *bhādāgote pratrākūrāṇi hrchrād* ° 2 ΨP *pravṛā* ° Pr *tatūś cānena* ° 3 Pr °*tvābhikṛta* ° N *māsa* ° 5 N *bhaginiśuta* ° M ins. *rā* before *kṛm* ° 6 ΨPPrM *atibharena* ° N *vāsa* ° for *ghāsa* ° N om. *na* ° 7 Pr *bhākṣato* ° N *śarīrapustam* ° 9 P *makatā* °, ΨP °*śadrśasappa* °, bhNΨPMΦ °*pāgro*; Simpl. HI and Pr with us; ABh with us, but °*śiśpa* °; Simpl. h: *marakatahṃśadrśasasapaprāyo* ° 11 Pr *bharatūm* ° 13 M *mām iṣam iadā* ° M *madbhujapararakṛta* ° N *tatrāsti* for *tan nāsti* ° 14 Pr *pradeśah* ° 15 Pr *tī* for *tiśro* ° N *rāsabho* ° 17 Pr *ānayah* ° 18 Pr *śrīgūḥaṇam* ° 19 ΨPPr *śambhakarṇam uvāca*, °om. *tam*; M om. *tam* and *ca* ° 21 Pr *esūm* for *ekūm* ° N *uktrā* ° 22 ΨP *saṃgatan*, Pr *saṃgatan* ° 23 bhN *siṃhāntakam* ° N *upāgataḥ* ° 24 M *kramātākaptāplam* ° N *itī* for *api* °

## Page 238.

1 P *māmyamānah*, M *gamyamānah* ° 2 M *dairākamapi* ° 5 ΨPPrM om. *itī* ° 7 ΨPM *drṣṭiās turikramo* ° 9 Pr *gaccheta* ° 10 N *saṃjī-tarāṅkramena* ° Pr *emaṃ* for *enam* ° 12 N ins. *āham* before *atī* ° 14 N *jāgarūthah tistatī* ° 15 Pr *carami* for *carams* ° 17 Pr om. *tat* ° 18 bh *vajropamathā* [ *tha* corr. to *pra* by corr. ] *hārād*; N *vajropamamḍya* [ *dya* del. again by cop ] *pārād* ° bhN *yuktah* for *muktah* ° 19 Pr *pāhasann* ° 20 N *icchatā* for *utthitā* ° 21 N om. *tayā* ° ΨPPrMΦ ins. °*pi* after *nasyato* ° ΨP *hasta* ° 23 Pr *prāyopareśana* ° 24 bhNΨPΦ transp.: *agnim vā jalam*, but cop. of Ψ deletes *vā* by two very small strokes. M *agnijalam vā*, A *agnim vā jalam vā*; PrBh and Simpl. HI with us (H *agni*); Simpl. h: *tadāgnim jalam vā pravīśam* ° N *pravīśyami* °

## Page 239.

2 Pr transp.: *te strīhalyā*, adding *ham* ° Pr om. *manmathaś ca kopam karīṣyati* ° ΨPM *prakopam* for *kopam* ° 4 bhN *jayanim* ° In N, *saṃpādanim* has been corr. by cop. to *sappādinim*, which is the reading of bhΨPPr ° 5 N *enām ya pravīdrāya* ° 6 Pr *tadlōse* ° bh *vinirhitya*, N *vihalya* ° P *nurgakṛta* ° 7 M *raktapufikṛtāś ca* ° M *kāś* for *kūpālikāś* ° 10 bhN *dairad yah karoti* ° 11 N *loka* ° 13 ΨPPrM *prāgratsajjita* ° 17 N *prāha* for *āha* ° 20 bhN *esōyam* for *erāyam* ° Pr ins. *matya* after *āgatyā* ° 21 N *tām* for *trām* ° 23 In N, the second pāda runs thus: *drṣṭvā sū* [corr. to *sa* by cop.] *tram bha* ° 24 bhN *ca* for *yah* °

## Page 240.

3 Ψ *nāhalambakarṇno*; PPrM *nāham*, om. *api* ° After *itī*, ΨPPrM ins. *kathā* 3 ° 4 bhN *yudhiṣṭhīreṇa ca* ° Pr om. *satyara* ° N *vināśitah* °

6 Pr *svārthā* || 10 M *pramattasiḥṣṇāgnabhāṃḍakurpparasyo* || Pr *dhāvataḥ pa°* || 11 M *ś* for *tataś* || ΨP °*paṭo*, PrM °*paṭṭo* for °*taṭo* || 14 Pr °*rāja-kasevakaḥ* || 15 Pr °*lūkārakaḥ* || 18 N *paśyāmīti* | *te* || 21 bhNAΨPPrMBh and Simpl. H1h *prakulpa°* || M *gaḇe* || N *saṃnayamāneṣu* || M om. *vāḷiṣu* || 22 Pr om. *te* ||

## Page 241.

2 M *ma iāyaṃ* for *na cāyaṃ* || 3 N *karparōyaṃ* for *karparaprahāro 'yaṃ* || 4 N *kulaśatūṃ* for *karālatūṃ* || M *vaṃviti* for *vañcīto* || 5 ΨPM *yaṃ* for °*ham* || 6 In N, the text between *kumbhakīrah* and *atha*, l. 16, has been supplied by 2nd hand (N<sup>1</sup>) on a blank left free by copyist || N<sup>1</sup> *eraṃ* for *maīraṃ* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakah* || 11 ΨPr transp.: *katham etat* || *kulūla āha* ||, P *katham etat* || *kulūka āha* || *rājū ka°*; M *kathas etat kulūla āha* || *rājū ka°* || 13 Pr *siṃhaṃ siṃhamithunaṃ* || 14 M *putradvayaṃ* || ΨPPrM om. *nityaṃ* || N<sup>1</sup> *mṛgādī* || 15 Pr *siṃhā* || N<sup>1</sup> om. *rane*; Pr *rane rane* || Pr *bhīmatā* || 17 Pr *āgaritū* || N *śrgūlah śśah* || 18 N *kṛtīnukampama* || 19 Pr *siṃhāḥ* || Pr *siṃhābhī°* || 22 ΨPPrM *bālaś* ||

## Page 242.

1 M °*būle* || bh *prakarttāyaṃ* || In Pr *kāricit* corr. by cop. from *kasyacit* || 3 N ins. a second *enaṃ* before *pathyaṃ* || bh *anyaṃ*, N *abhyāṃ*, AΨPPr *anyaṃ* for *anyat*, Bh with *us* || 5 Pr om. *aham* || 7 N *kusttāyaṃ* for *kṛtyaṃ syāt* || 9 P *tasmāt samāyaṃ* || N *tṛṭīye* [e del. by cop.] *putro* || 11 Pr *śśūrah* || ΨPPr *ekāhāravāhārā*, M *ekāhārā*; see above, p. 31 || 13 In bh *samāyātah* has been corrected by the copyist himself from *samājagāma* || 15 N °*kulaśāsutras* || M *tat tat ta na gaṃtāyaṃ* || PN om. *tat* || 16 N *dhāvataḥ* || N *jyeṣṭhebūmīdharabhagnūn* || 19 ΨP *jāte* || N *bhaṅgati-rāpmayāt* || 20 ΨPPrM om. *tathā ca* || 22 Pr *sūrūn* || 23 N *jyeṣṭh-prācchaceṣṭitem* || 24 N *ūcūh* ||

## Page 243.

2 ΨP *tūmmralocanas* || 3 Pr *siṃhā ekāṃte* || N *puruṣaṃ* || ΨP *prayodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *mānaṃ* for *maīraṃ* || 5 N *mūmīanena* for *sūntvaracanena* || N *prabhūtātara-kopa* [pā deleted by cop] *śśūraśas* || 6 N *vidyābhyāśakāśāsena* || 7 N *yenātū* || N *upaharasyatāt mayū āvāsyam etau iḡpādāmīyan* || 8 Pr om. *tasya* || N *icchaṇṭi* || 9 Pr *śūrobhī kr°* || Pr *daśanīyo* || N *putrakah* || 10 Pr *kulena smīn*, ΨPM *kule tasmīn* || N (not bh, which writes exactly as our text), ΨPPrM *samutpanno* for *tīam u°* || ΨPPrM *gaḇo yatra* || 11 N *tataḥ* for *tat* || M adds *parayū* after *kṛpāparayā* || 12 N *dhatau* for

etan || N satputrau || M om. matputrau || Pr śśu tvām || 13 N nāna-  
rutyām for tūval drutataram || N svajātīnā || 14 N nkhito || 15 PM  
(not ΨPr!) bhitamanāh || N śanaḥ r [misreading of 2] for śa° sa° || 18  
N galataram for drutataram || 20 After ādi, ΨPPrM insert 56 kathā || 5 || ||  
21 N sviyorthe || M anu, om. śhātum || M ins. nū before na hi || 23  
bhN vakule || 24 Pr sa mā tya° || M na for naraḥ || 25 For katham  
elat, M katha luthā hi metat ||

## Page 244.

2 In Ψ, the words *taṣya ca*, &c. to *brāhmanah*, l. 4 incl. written in marg.  
by cop. || 3 Pr śōpi || bhM kuṭumbena || Pr kalahamāno for ka° a°, M ha  
for kalaham || 5 bhΨPM sukutumbam; NBhPr with us; A has a gap  
here || 6 N mahāgrhmadhye || 7 M mā for mām || M bādhyate || N  
kapy for kvāpy || 8 M ins. sahitrū after grhitrū || 9 N ākāśarūcam || 10  
In Ψ, tathā hi written in marg. by cop. || 11 Before *tac*, ΨP wrongly  
insert *atha tau jalam pītṛā*, repeating these words afterwards in their right  
place. In Ψ three almost imperceptible dots, one over *a* at the beginning,  
two over *trū* at the end of the interpolation. Under the beginning and the  
end of the interpolation, nearly as imperceptible horizontal strokes || 12  
M varttam for dattam || bhNΨPPrM tūratsamam, A with us In Bh all  
the text is missing from *tathā hi*, l. 10, to *titrāt*, p. 260, l. 2, both exclusive ||  
13 After *brāhmaṇi*, Ψ *tat śrutvā vrāhmanena śucibhūya tīrthir vācābhī śajivita*,  
*ta* being unfinished. These words deleted again by two distinct horizontal  
strokes, one under the beginning, one under the end of this interpolation ||  
N om. *ca sū*, M om. *sū* || N *jalam tan* || 14 N cū nakṣitrā || 15 ΨP  
*puppavāṭikūṃ* || N *brāhmano* twice || 17 ΨP *puppavāṭikūṃ* || 18 N  
*pungur*, M *paraṃgur* || M *khetayāmāto*, N *khegamāno* || 19 bhN °nābhīhi-  
*taṃ* || 20 Pr *ya* for *yadi* || N *tat sama saktō* || M *satkāya* for *saktā* ||  
Pr *pamgur* 'abrazira t kṃ || 21 Pr om. *sābravit* || 23 N *sunānamtarām* ||  
N *sōbravit* ||

## Page 245.

4 Pr *sōbravit* || ΨP *tadaṣṭasyāpi* || 6 Between *yādū* and *grāmāntaram*,  
N inserts the text from *vinanūmalayaśāh* (!), p. 246, l. 17, to *bhūyā* (incl.),  
p. 247, l. 1 || 7 M *vacano sahūyo* || 9 Pr *sō'bravit* || N *parā°* for  
*peṭā°* || 10 M om. *tena* || 11 Query: °*visānto*? This is Pr's reading.  
But all our other MSS. °*visāntau* || 13 Pr *nare* || bhNΨPPr *śukla°*,  
corrected by glossator of bh to our reading; M *mukla°*; A with us; Pr  
°*cauryāra* || 15 M *t* for *yāt* || 17 Pr *sō'bravit* || 18 N *mama* for  
*mamaśa* || N °*yādhibodhito* || Pr *mahyā* for *mayā* || 20 Pr *bharttā* ||  
24 Pr *rājño* || Pr om. *rājan* and the following words to *rājābravit* (excl.  
p. 246, 3) || N *noyam* for *ayam* [read *sōyam*] ||

## Page 246.

1 bhNP(1) *rājāpi* || A *sakam* || 3 ΨPrM insert a second *yat* before *kṛmīd* || A *sakam* || M *kṛmī va(or ca)hītam* || 5 N *prāha* || bh *triṣādikam*, corrected by the glossator to *trīṣādikam*, which is the reading of N || ΨPr *ca* for *tava* || 10 After *ādī*, ΨPrM ins. *kathā* || 6 || 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPrM *makara āha*, N *makara prāha* || 16 N *naremdra*°, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *prthivyām* || M 'atvasa-civo || 19 N ins. *na* before *jyā* in the first place || 20 M *prasūdati* || 21 N *tusyati*, in the second place corr. by cop. || N in the first place *ratatu* for *rada* || M *nīṣitam* for *nīṣitam* || 22 M *maṇḍayitrā* || 23 N in the second place *prasūdābhībhavāmi* ||

## Page 247.

1 After *bhāryā* N continues in the first place with *grāmāntaram*, &c., p. 245, l. 6 || M om. *na* before *tusyati* || 3 Pr *sō 'bravī* || Gloss in bh on *khalinam*: *tholānucokadu* || 4 N *tāṃ* for *tvām* || M *dhārīta hesase*, om. *s tu yady āśvarad* || 6 bhNP Ψ' *rājā*; APr with us || 7 bhNP *vararuci* || N *apipariṇi* || 8 ΨPrM *na kṛm kuryān na kṛm dadyād itī* || 7 *kathā* || 9 P *stīraśyāh*, bh *stīraśāh*, corr. by corr. to *stīraśāh*, which is the reading of N || Ψ *tanubhetena*, with a very small 1 over *dh* and an equally small 2 followed by a little vertical stroke over *n*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhūritena*, M *tintena* || 10 N *surāgloṣenaiva*, ΨPrM *rāgloṣenaiva*, om. *śīa* || 12 N *bādhyante* || 13 ΨPrM om. *tathā ca* || NΨPrM *raṣamāno*; bhA with us || 18 bh *gardubhaiko*, N *gulāmbheko*, corr. to *gardubhako*, ΨP *gardubhaiko*; APr *gardubha eko* || M *prāsūbhārūta* || 21 ΨPr *rāsabham pratichūḍya*, M *rāsabha pra*° || N *yairkseṣurjāmi*, M *yavakṣe-trapālū*, om. *trīśūlśrjāmi* || *te ca kṣe* || 22 Pr *tathā 'muṣṭite* || Pr *karomi* ||

## Page 248.

5 N *pratichinna* || ΨPrM 'prahārasamūhair || 7 ΨPrM *raṣa-māno* || After *itī*, ΨPrM ins. *kathā* || 8 || 8 bh *bhāryā 'naśane* u°, N *bhāryā 'naśa* u°, ΨPrM *bhāryā 'naśanenu* u°, A *bhāryā 'anaśane* u° || 9 N om. *me* || 10 P' *cāpriyā*°, M *rā priyā*° || 11 M *nrham* || 12 Ψ *raśvā-naram pra*°, P *raśvānarām pra*° || 14 bhNAΨPrM *erāśū*; but 'd *yat* is evidently a misreading of 'r *yyat*; Simpl. H *erāśūh*, I *erāśūh*; but h *ava āśū* || M *stīraśūh* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *dha* ||

16 Pr *kalahapriyah*, corr. by cop. to *kalahaḥ priyah* || 19 N om. *ya* ||  
 20 M om. *gaj jihvāyām* || M d for *taḥ* || 22 bh *daurāṣyeneha*, Pr *daurāṣī-*  
*menēha*, ΨNP *daurāṣyeneha*, in Ψ °ha corr. by cop. from °hi; M *daurātmaṇeḥ*;  
 A and Simpl. III with us; Simpl. h *daurātmyainaiva* || 23 Pr *īyaṃ*,  
 ΨPM *ira* for *apṇ* || 24 bhN *rūksīyā* || 25 N *nīrasāyām rasve henusaṃ*  
*bālo lī*°, M *nīrasāyā rasam bālīkūyām vi*° || N *bālīkūyā vikalpet* || 26 N  
*makaram* || Pr *astetāt* || N *mamānartham me dvaya saṃgātāṃ*, M *māmā-*  
*narthā*° || 27 M 'paramitrena || M *athavā pakatānām*, &c, l. 28 || 29 N  
*īdrām* || M *na vū* for *tava* || 30 M *varttā* for *bhartā* || Pr om. *ca*, Ψ  
*bharttāro*, with *ca* added over the line by cop., without deleting *ro*, P  
*bharttāro*, om. *ca* || bhNPr *tu*, Ψ *ca*, PM *ca* for *nu*, A with us || N *paśyati* ||  
 31 N *vīnarah prāha* || *śōratit* supplied by cop. of Ψ in marg. ||

## Page 249.

2 NΨPPr *pratīasati*, corr. by cop. of Ψ to our reading || P *kūlikatīryā*,  
 °lū being a misreading of Ψ's *bhū*, which looks somewhat similar to *lū*, as the  
 left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol. xi, Table I,  
 no. 4, 5 c || N om. all between °cittā and *pakṛakena*, l. 5 || ΨP *nna* || 3  
 Pr *grhu* || 6 ΨP *trardīdarśanena* || bhN °*dakṣīnām* || 7 Pr *dy* for  
*yady* || 9 M ins. *tu* before *tut* || N om. *ūlāya* || 12 M *jūtrā* for  
*gatrā* || 13 Pr *śagrha*, N *saṃgrhaṃ* for *śagrhaṃ* || 14 N *śarvati* || M  
*ttam* for *vittam* || 15 Pr *dakṣīnā* || 16 ΨP *sapramoda*, PrM *sapra-*  
*modas* || M om. *yojana* || 17 After *vyatīte*, P ins. *te* || N om. *dhūrta*,  
 writing & *cintayām āsa* || 18 N *prastavataḥ* || 19 Pr om. *aryā vttam* ||  
 21 Ψ *breye* for *priye* || Pr *madīnadi* || 22 N *pare* ||

## Page 250.

1 Pr om. all between *ūlāya* and *yena*, l. 2 || 2 M 'nācchādavastram ||  
 N *janamadhye* || 4 Pr °*īśaya* || 5 Pr °*haste yu*° || 6 N *upaviṣya* ||  
 N *kūca* || N *śrṃgūlikū* || 7 M *tatra jagāma*, then (repeating the sentence)  
*tatrājagāma* || N om. *ca* after *āgalya* || N *paśya* || 9 N om. *matsyam*;  
 ΨPPr *matsyapīṇḍam*, M *matsyapīṇḍu* for *matsyam* || bhN *avāṇtare* || 13  
 Pr *ābhīhlayā* || 14 N *grghrenāpakṛtaṃ* || 15 bhNΨPM *tu* for *nu*, Pr  
*tu* or *nu*; A *kimmu* || 16 M om. *tac chrutvā śrṃgū* || bhN °*bhrasṭām* for  
 °*paribhrasṭām*; A with ΨPM || 17 Ψ *sopahāsam n ūha* || 19 ΨP *narttā*  
 for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā 9* || 20 N *anye*; Pr  
*punarātvena* for *punar anyena* || ΨPr *calacarena*; in Ψ the first *ca* covered  
 with gamboge, and an imperceptible mark referring to the upper margin,  
 where a rather illegible *ju* has been supplied, P ins. *ca* after *anyena* || Pr  
*nīvēntaṃ* || 21 N *talāḥ śrutvā* || N *atiduhkhitomanās* || 22 Pr



*nḥsūrayatum* || bhN *daivahamtakutham*, PrM only *daivahamta*, ΨP *daivahamta*, A with us. Simpl. MSS. HI *aho paśya me vidher vighātam* (I °dyā° for °ghā°). This passage is missing in h || 23 M om. *cāmitra* || 24 N *prāptam* || bh *atyāpi*, N *anyāpi* ||

## Page 251.

3 N om. *iti* || bhN transpose: *karomi kim* || Pr *ha* for *saha* || Pr has the sentence *kim vā*, &c. twice || 4 After *uktam ca* Pr ins. *yatah* || 5 Pr *drstā* for *prstā* (but *yah*) || Pr *prstāyān*, N *prstārān* for *prstāyān* || 6 bhN *sa* for *na* || ΨPPr *vighnam* || 7 M *vyte* for *vicintya* || N *ham api* for *hapi* || 12 M *yādṛśye*, om. *tādṛśe* || 13 P (not Ψ) *sugrhi* || ΨPPr *nigrhi* || M *sugrhiḥ*, om. *nigrhi* || 16 Pr *kasmimści ranye* || N *prati-* *vasuti sma* || 17 M *a* for *athu* || PrM °*karaku*° || 18 N *ṛkṣam* for *ṛkṣamūlam* || 20 bhNΨPPrM *caṭakayā*; A with us. Of the Hamb. MSS. H has *caṭikōrāca*, I *caṭakōrāca* || 21 N *drśyate* || 23 N *acimtayāt* || M *ato* for *aho* || N *ātmasampustō* || 24 Pr *esā*, om. *pi* || bhNΨPPrM and Hamb. MSS. °*caṭakā*°; A *ksudracamulradikā ātmānam* || 26 M *ṭiṭṭibhya* || bhNΨPPr *bhaṃgabhayād na*, M *bhaṃ° diva*; Simpl. HI *bhaṃgabhayād bhavaḥ*, Simpl. h *bhaṃgabhayād bhurah*; A with us ||

## Page 252.

1 M *cimtya*, om. *vi* || 2 Pr *śucīmukhi*, ΨPM *śucīmukhi* || bhN *durā-* *cāri* || M *raṃditamānini*, om. *nide pa* || 3 M *tūni* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamartho grhaṃ* [H *graham*] *karttum samartho grhabhānyane*. This is also the reading of A, which has only *grhāraṃbhe* for *gr° karttum* || 4 bhN *sā* twice || N om. *punar* || N *āsraya-* *kurno*° || 5 Pr *ṛkṣyam* || 7 Pr *dātayam*, M *vātu* for *dātarya* || After *iti*, Pr *kathā* || 18 || ΨP: *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā*, 10 || 8 Pr *pūrvam* for *pūrvasneham* || 9 M *sasamudre* || 11 Pr *śru* for *chrutvā* || bh *āha* || 16 Pr *upakāreṣu* || ΨPPr *sūdhū* || Ψ *tre* for *sūdhutve*, but *sūdhū* supplied by cop. in margin || 17 Pr *icyate* || 21 M *navam* for *nīcam* || M *śanaśaktiparākrāmī* || 22 N *prāha* || 25 N *śamūditah* || 26 Pr *bhettu śaknoti* || 27 M om. *padubhraman kaścit* ||

## Page 253.

2 Ψ *saṃyogitakarukamalah* supplied in marg. by cop. || 3 Pr *lāguḍi*, om. the following akṣaras to *kadācid* (excl.), l. 5 || P *trādarghe* || 6 Pr °*krtaṃ* || 8 AΨPPrM *dr̥ṣṭvā 'sau* || 9 M *vitayāt* for *vyacintayāt* || 10 N *enam eparāhayaṣyāmi* || 12 N *mayanna* for *na yatra* || ΨPM *ca* for *vā* ||

13 NPr so for 'sau || 14 N vadhyete || 15 bhAΨPPr amasthenā° (Pr \*virudhyena), N atasthenā° || 16 Pr samprāpta || 17 bh tadabhimukho mugatīā, mu being struck out by copyist || M ma for māmā || 19 M ea for ca || 20 ΨPPrM ins. ca after tena || M om. kaścud ika || 22 bhNΨPPrM śūnye, A śūnye || 23 NΨPPrM kupito || 24 Ψ samtrastatam, but over the first sta a small horizontal line, which may be taken for a mark of deletion, hence P samtrastatam for samtrastatam ||

## Page 254.

1 Pr prāṇadrakṣanām || 2 M nākhyeyāty avam || 4 N prāha for prāpa || 5 P gajacāyammābhedam || 7 M katham babhukṣita, om. ca || 9 Pr samayābhāgyato 'tithim, the words samayā° (or sa mayā°) form the 2nd or 4th pāda of a śloka. A samāyā°, Hamb. MSS. apuram babhukṣitas (H \*taks) tvam samāyāto (I samāgato) bhyāgatotitih || 10 bh tadāristo, N tadāriste, M tadodisto || 12 bhN trptih || Ψ a deleted ga before krtvā || Pr krt:ādibhutam vrayah || ΨP vrayah || 13 Pr dy for yady || 14 N paśyet || 16 bhΨPPrM bho 'dhira; N bho dhira, A with us || Pr 'payāmyāmi, N yāsyāmi || 17 Pr tasyāgamana || 20 ΨPPr nastah, M naṣṭa || 22 N śṛṅgūlah || 23 P jātapaśākramam || ΨPPrM ityādi, om. śloka || Pr paṭhat, N apaṭhat ||

## Page 255.

1 N tadābhi° || Pr svadamstrābhiḥ ta vi° || 2 Pr bubhujam || 3 P svajātiyam || 4 After avāpsyasi, ΨPPrM ins. kathā 11 || 6 Pr cālpaṃ for cāpalyam || Pr jñātino || 7 ΨPPrM caṭtat for ca || Pr gutah || 8 ΨPPrM subhaksām || 9 M videsā || Pr śayār gād viruddhyati, Ψ viruddhyati, corr. by cop. to viruddheti; P, misunderstanding this correction, as the e-stroke looks like a virāma belonging to the preceding line: viruddhati || 10 N makara prāha || Pr vānara āha || 13 NM cirakūlam du° || ΨP:M annābhāvāt, P annābhāvan, om. ca || Pr nikulaṃtām || 15 N etyā° for anyā° || ΨPPrM kasyacut || 16 M pra for praviśya || 17 Pr tadgrhā-rnniḥkrāman, om. bahi || 18 N vyate for vidāyate || 19 Ψ rṃptitam, PPrM cṃptitam || 22 Pr °rāyāta || 23 Pr om. ka āhārah || 24 deśasya tu all our MSS. incl. A Simpl. H- and σ- class: deśasya viśaye || ΨPPrM subhaksāni || 25 After ādi, ΨPPrM ins. kathā || 12 ||

## Page 256.

2 M svagraviṣṭena ātmatāyina || 3 Pr labdhā || 6 M upanatatnam || 7 M caturthatram || ΨPPr tasyāyam || Ψ ādyaślokaḥ, but a small visarga put over dya by cop.; PrM ādyah ślokaḥ || 8 P nu for tu || N om. yo || 9 N sa twice || Pr vamecyato || bhP om. 4 after the stanza. In its place

they have a flourish. A ॥ 4 ॥ 154 ॥ After 4, Ψ has the same flourish as bhP ॥ bhN add *it* (N adds *paṃcūkhyānake*) *caturtham, ākhyānakam samāptam*; bh adds two flourishes, bhN add the figure 4, bh between double *daṇḍas*, N between *daṇḍas* ॥

## BOOK V.

## Page 257.

1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *āḍya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 ΨPPr *rājāḥ putrāḥ*, M *rājāḥ putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *°rasati* ॥ *°mohṣān* all our MSS. except A; A and Hamb. MSS. *°mohṣakarmāmā* (*h* corrupted: *latidīthadharmā-cakimokarmāmā*). Read with A and Hamb. MSS.? ॥ After *saṃjātuh*, M ins. *tataś ca viśaṃjātuh*, continuing with the correct reading *tataś ca vibharaḥṣayāt*, &c. ॥ 9 Pr *daritā* ॥ 11 N *vittakīnasya*, M *īhīnasya* for *vittavīhīnasya* ॥ 13 M om. *yātā* ॥ 15 bh *kuṣumba*, M *kuṣṭṭ[or tṭam?]*ba ॥ N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them ॥ 17 P *taranata* twice ॥ M *°castraṇḍhanacīṭayā* ॥ 18 N *bha* for *na* ॥ N *lāghare* ॥ M *aro* for *puro* ॥ 22 Pr *vicimṭayat* ॥ Pr *ujjān* ॥ 23 Pr *niścīyaṃ* ॥ 24 M *paśanulhik* ॥ Pr *°rūpā* ॥

## Page 258.

1 P *tāvad* for *tava* ॥ ΨPPrM *saṃeṣyāmi* ॥ ΨPPrM transp. *haṃtavyo la* ॥ 2 ΨP *°kṣamayo* for *°kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana*° *°kṣa*°. Cp. M's reading, l. 4 ॥ 3 NPr *saṃbuddhah* ॥ N *saṭraṃ* for *sa taṃ* ॥ 4 N om. *īā* ॥ M *nūnaṃ mithūne kṣayo* [cp. l. 2] *na bhūryaṃ* ॥ 6 N *sakośena* ॥ 7 ΨPPr *kāmārthendtha* ॥ N *tlena* for *mattena* ॥ M *phalūh jḡhita* ॥ 8 M *bhadrīryāyāḥ* for *taḍbhā*° ॥ 10 N *°daṃtlena* ॥ ΨPPrM ins. *ca* after *°pi* ॥ 12 M *ta* for *taṃ* ॥ 14 Pr *kaṃṣaṇamaya* ॥ 15 Pr *prabhūn ā*° ॥ 16 Pr *dina* ॥ N *ryatīkrāma* ॥ 18 Pr om. *datṭvā*; bh *krīvā*, but corrected to *datṭvā* by the copyist ॥ M om. *jā*° *ā*° *ga*° ॥ N *arunam* ॥ 21 N (not bh!) ΨPPr *°nopaṛāyitaṃ*, M *māne* *°nopaṛāi*[or *ci*]*taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *sa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om. *karan* ॥ 24 Pr *kṣititanīhītyānucarano*, bhN *kṣitīnīhita*°, om. *talū* (N *°nīhātā*[corr. by cop. to *°ta*]*°jānucarano*) ॥ 25 N *°nigrahalaḍbhaṃ*° for *°bhigrahalaḍbha*° ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || *N viraḥaraṇa°* || **30** *N bhagavaṃ na vedmi* || *M bhavata*, corr. to *°taḥ*, whereas the copyist of  $\Psi$  adds the visarga directly over *°ta*; hence *P bhavataṃ* || **31** *bhN pragunīkṛtyāni* || **32** *M pu° ca lekhanāṃ ca ri°* || *N prattam* || *P asti*, *M āgaste* for *āste* ||

## Page 259.

**2** *N bha* for *'pu* || *N kramenaiva* || *N °lobhāna* || **6** *Pr trṣṇūyāḥ*,  $\Psi$  *trṣṇūyā*; *M trṣṇūyā patrapa kotukaṃ* || **7** *Pr om. 'pu* before *grha°* || *Pr praviveśya* || *P om. 'pi tū* after *te* || **8** *N upāgatāḥ* || *bhAΨPPR pūṭhaktum*, *N pūrvaṃ karttum*, *M pūṭhaktum* || **9** *M purakṣāṭakūṭapūlapuruṣair* ||  $\Psi$  *PPRM nagaraśya madhye* || **10** *N om. gamyatām* || *M om. sarīre yā* || **11** *bhN kṣipanakā* || *Pr drṣṭāḥ* for *prṣṭāḥ* || **12** *M om. bhoh* || *bhN om. nūpto*; *Hamb. MSS. with ΨPM* || *N drdhabaṃdhanābaddhoddhataśasav kṣipanakarḥ* || **13** *bh °kṣipanakarḥ*, corr. to our reading by corr. || *N bhutah* for *nitah* || *N om. kīrtanīkarḥ* || **14** *Pr itad* for the first *etad* || **16** *M mānīya*, om. *°bhadrākāraṇa°* || *M maṃ* for *ca* || *M here mānibhadrah* || **17** *bhN kṣipana-* ||  $\Psi$  *PPR sarīrakṣapanairtāmīṭah* || **18** *N* jumps from the first *abhihitam* to the second *abhihitam* (l. 20) || om. one of them and all between them || **19** *M dūtātām* || **20** *Pr r* for *fair* || **21** *M om. kuśīlām*; *bhN kuśīlām* for *kuśīlām*. For the readings, cp. 257, 4 || **22** *P om. na* || After *kṛtam*,  $\Psi$  *PPR ins. kathā* || *1* || ||, *M kathā 1* || **26** *Pr mādribhadrak* || **29** *N om. ca* || *P stuṣure* ||

## Page 260.

**2** Here *Bh* begins again with *tiśrāṇ* for *titrāt* || *N duṣṭātmā jātutrāt* || *Bh sunāśya* || **3** *Bh nakulāśya na* || *bhN utśrasati* || **4** *N kupelo*, *M kuṣe*, *Bh aputro* || **6** *Pr śiṣyūyām* || *Bh dolanasthitam* for *śayyā° su°* || *Bh kuṃbhāṃ ādīya jalārthini pu°* || **7** *M utouca* for *utāca* || **8** *N gatā* || **9**  $\Psi$  *PPRM sūnyam muktrā* for *sūnyīkṛtya* || *Bh 'pu svayam sūnyam* (śū corr. from *śra*, or vice versa) *kṛtya grham kṛa°* || **11** *Bh om. tasya* || **12** *Bh rālanakāśya*; *M om. bālakāśya* || *Bh agamat* || **13** *Bh bhātrīvadhāsmukhito 'ṃta°* || **14** *Bh kṛtrā* for *vulhāya* || *Bh dūre* for *dūrataḥ* || *Pr cakṣepa* || **15** *PrBh °mudito* for *°pamudito* || *N iṣyāpāra*, *Bh śapāra°* || **16** *Bh ins. tam* after *māḍapi*, omitting *tam* before *āgacchantam* || *Pr rudhīrāklina°* || *Pr api°*, *Bh su°* for *ati°* || **18** *Bh nīśmukhīcitā* || *M kopadevīmśya* || In *bh* gloss on *avīmśya*: *avīcārya* || *Bh jalapūrṇam kuṃbhāṃ nicikṣepa* || **19** *Bh kuṃbhāvapāta°* || *MBh om. tam* || **20** *Bh yārad grhamadhyam pravīkṣati* || **21** *MSS. sā upa°* || *M sā upakārakah pu°* || **22** *Bh °putraśydvīmśyakṛta°* ||

M om. °krta° ॥ Bh °śokena duḥkhitahṛdayā ā° ॥ Bh °vaksasthalatāḍanam ॥  
**23** Bh aṃtare for arasare ॥ **24** bhAΨPPrMBh °nīrāvakah; N °nīrvā-  
 pakam for °nīrāvakah (Hamb. MSS. nīrūpakah) ॥ Bh transp. paśyati tātāt ॥

## Page 261.

**2** Pr vacanas, Bh vacanam ॥ **3** Bh °mrtyuphalam ॥ Bh bhavaty evāti° ॥  
 ΨPPr atilobhātmanām (Pr °tma° for °tmā°) lobhāmdhānām ॥ **4** After °lobhān-  
 dhānām, Bh ins. dvitīyā kathā ॥ ΨPrM gatah for yathā ॥ **6** Bh atilobhā-  
 vibhūṭasya ॥ **9** ΨPPrM ins. hi after tha ॥ M param for parasparam ॥  
**10** Bh cakṛnḥ ॥ **11** N daridratūbhārah ॥ M adds yataḥ after uktaṃ ca ॥  
**12** Pr sadbodharā ॥ **14** Pr bhayati ॥ Bh mītrāny apī ॥ **15** Bh °vika-  
 mān ॥ P narūnarūn for narūn ॥ **18** M cāgnī for vāgmī ॥ **20** M kalāem  
 for kulākalāpam ॥ **21** Pr prāpnotty amuṣṭtyo; Bh prāpnoti mṛtyo (Bh con-  
 tinuing 'tra) ॥ **22** N om. maranam ॥

## Page 262.

**1** Bh kṣam (om. na) ॥ bhNPr dāridra° ॥ **2** N noce for seve ॥ Bh  
 traditham ॥ **3** N yady for ity ॥ bh ghanarajitena ॥ **4** Pr dāridrān ॥  
 Pr jñātvaṭa; Bh jñātva sa ॥ M sthitam ॥ **5** bh sarvathāmrthājane, corr.  
 to our reading by corr.; N sarvathā jane ॥ Pr yānturyam ॥ **7** M prasā-  
 dayet ॥ **8** Pr sarvathāḥ for sa cārthāḥ ॥ Bh upāyāḥ syāt ॥ **9** Bh  
 transp.: kṛai° nrpa° ॥ N nrpasevaserayā ॥ ΨPPrM nrpasevāyām ॥ ΨPPr  
 kṛaikurmanām ॥ M vidyārthājanena ॥ **10** Bh om. madhye ॥ **13** Pr  
 grru° for guru° ॥ Bh °tīyātīsa, then blank for one akṣara and a not  
 finished sa (for mā) ॥ **14** N usidam ॥ P paragatā° ॥ **15** Bh sulabham  
 for ca śubham ॥ **16** N saptaṭṭhā ॥ Bh bhavati for syāt ॥ **17** N °māna ॥  
 Pr nipekṣa° for nīkṣepa° ॥ **18** PrBh °bhāṃdā° ॥ **20** M pūrṇā, om.  
 pūrṇe ॥ M om. all between °rañcanam and svabhī° next line ॥ **21** Bh  
 °siddham for °iṣam ॥ N kṛtām ॥ **23** N slauti ॥ **24** Bh priyatām,  
 ΨPPr mriyate, M mreiyate; Pr adds ta ॥ M 4th pāda: tadāsyāṇupayā° ॥ Pr  
 tutyam ॥

## Page 263.

**1** NBh tathā ca ॥ **2** bhN °nyuktāḥ ॥ **4** N aparam ca ॥ Bh puts  
 aparam (Bh °ram) and the following stanza after the prose, l. 7 ॥ **5** Pr  
 gāṃgāṇḍhikam ॥ Bh gāṃdhika ॥ Bh °nāḍbhik ॥ **6** M grhyati ॥ N yadui-  
 kena ॥ **7** NM deśāṃptaram bhā° ॥ ΨPPrM ins. ca after °nayanam ॥ Bh  
 deśāṃptarabhāṃdānayanam artharatām eva ॥ aparam, &c., stanza 24. Then:  
 tathā ca and stanza 25 ॥ **9** N nidhnamti, M nībadheti ॥ M mahāgajā, ΨPPr  
 mahāgajāḥ ॥ **10** M only krayakovidā, corr. by later hand to °dāḥ ॥ **11**

Bh *udyatū* || N *lokui*, ΨPPrM *lokū* || M *dūradeśam gatū* || 12 Bh om. *kim ca* || 14 Bh *prabhikāh* || M *kāh* for *kākāh* || N *mrtāh* || 15 Bh om. the first *ca* || 16 M *jya*, om. *paritya* || 17 N om. this and the following line || M *pumca*[or *ia*]*tī* || 19 Pr *aristā*° || 20 bhN *cittū*° for *vittū*° || M *anyane* || 21 Bh *prāpuh* || M om. *ca* after *prāptāh* || M *sīptājale* || 22 Bh *śrīmahākālām bhagavantaṁ pra*° || 23 Bh *bhirvānamdanāmā* || M *mayogidrah* for *nāma yogindrah* || 24 Bh *tena* for *tenātra* || N *maṭhāyanam*, M *paṭhāyanam* || Bh *galāh* ||

## Page 264.

1 Bh om. *te* || Bh a deleted *ma* for *vā* || 2 N *na tasmair* for *tatas tair* || M *vayaṁ siddhāyāṁikanūra yāsyamo tra dhanatṛptir myutyar vā bhaviṣyabhīti* || Bh *sikrā*° for *siddhā*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ* after *ca* || 5 Pr *nasasah* || P *pūlato* || Pr *jalām iti*, N *jaylāni* for *jalām eti* || 6 P *acūmya* || ΨP *dalaravān* for *balavān* || bhNPM *na tu*, Ψ distinctly *nanu*; BhHI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N °*kāroti* || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *purusasya* || 9 BhHI *api* for *iti* || Pr *soxyudārstākhyah* || 11 Bh *adatiāt* || M *kleśasyāṅga datvā sukhāni neha lu*° || 12 bhNΨPPrM *muthanāya svair*; ABh with us || Pr *bahubhir* || 13 Bh transp. *kuścud asmākaṁ* || Bh *dravyājanopāyo* || M *vivarapradeśah* || 14 ΨP °*māṁsam vi*°, N *mahāmāśavikrayaṁ* || BhHI °*prabhṛtināṁ* for °*tir vā* (HI with the blunder °*ikrayi*°, and H °*ṣm*° for °*mām*°) || 15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyuduta*°, A *caratyudbhuta*°, Hamb. MSS. with us || N *śrūyate* || Pr *idānīsa*°, P *idānīsa*° || ΨPPrMBh om. *yataḥ* after *ca* || 16 ΨP *mahatān* || 17 Bh *kīa vā* for *rīe* || N *yah* for *anyaḥ* || N *kopi* for *ko* || M *pibhartī* || 18 Bh *śiṣyayogyatām* || ΨPPrM *siddhivartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our MSS. below, p. 266, l. 7, and p. 266, l. 11), M °*catustam* || 19 N *pratyekapratyeka paryayām āsu* || Bh °*digvibhāge*, M °*calettatradikāṁgbhāge* || 20 M *nāsumādhim* for *tenā*° || Bh *niscitam* for *asamādhigam* || 21 Bh om. *tatas* || bhN *agrenatasya* || M *pūtā*, Bh *papūta* || 22 M ins *na* before *khanatī* || Pr *tābhramuyi* || 23 N *gacchatām* || Bh *yatheṣṭam* || Bh *anye*, om. *athu* || 24 M om. *bho*; Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsum* || Bh ins. *tvadīyam* before *dāridryaṁ* || BhHI om. *na* ||

## Page 265.

1 Bh om. *iti* || Bh *sa āha* || 2 Bh *raṁto* (*bha* add. over the line, app. by cop.) °*grato nāham āgacchāmi* || 3 ΨBh *tāṁmrām*, P *tāṁmrām* || N *prathamemo nirṛtāḥ* || 5 Bh *apūtat* || Pr *tāratī* || 6 Bh *rojata*° for *rūpya*° || Bh *prakṛṣṭa* (1) for *praharṣitah* || Bh *yatheṣṭam* || 7 Bh *raṁpyaṁ* ||

bhN, ΨPPrM; Simpl.Bh

Bh *nāgrato* || 8 N P P P M (not bh) om. *agīe rūpyamayī bhūmih*; Bh *raupyamayī ca*, om. *bhūmih* || Bh *agrato hemamayī* || 9 P P P *bhaviṣyatīti* || Bh om. *na* || Bh *tava* for *tathā* || NBh *dārulāḥ* for *dārulrya* || 10 Bh *na bhaviṣyatī* || M *nāhagamiechāmi* || 11 M *rūpaṃ*, Bh *raupyaṃ* || 12 NBh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *nīpatitū* || 13 Bh *śaṭannamayī* || Bh *hrato* || 14 N *gacchatām* for *grhyatām* || Bh *svarnnam yatheccham*; Ψ first *yacchecham*, writing afterwards *dy* on the first *ceh*, M *yadye* for *yatheccham* || 15 Bh *sa āha* || Bh *mūrṣa* || 16 Bh *prathamam* for *prāk* || Bh *raupyaṃ* || Bh om. *prāptam* || 17 M *gacchāva* || 18 Bh *anena prabhūtenāpi* || 19 bhN *aham avasthitas*, Bh *atrahām sthito* || M *thām*, Bh *bhavyatām* for *trām* || 20 M *ekāyīve* for *ekāki* || 21 M om. all between *babhrū* and *mastū*, l. 22 || 22 P P P Bh *bhraman stha*; read with Ψ || N *bhramaccakram*, P *paribhraman nakram*. Read *paribhramaccakram* || 23 Bh *eka paśyat* || P P P M *uricu* for *avocat* || Bh *ko* for *bhoḥ* ||

## Page 266.

1 Pr *bhagavān* || Bh om. *śrīṣṭi*, Pr *sarasi* || 2 Bh *kutīrāpi* || Bh *yataḥ pipāsākulo smi*, om. *iti* || 3 P P P *eva* for *eva* || Bh *rāhmanamastakam āruroha* || Pr *samāruṣeḥa* || 5 N *prāha* || Bh *mamāpy etat ittham eva śrasy* || 6 P P P *avataṇṣyatīti* || Bh om. *me* || bh *devatā* for *vedanā*, with a *virāma* over *de*—see vol. xi, Table I, no. 5, 4a, hence N *duivatū* || N *prāha* || Alter *āha*, Ψ ins. *mamāpīttham*, bracketed in a rather inconspicuous manner || 7 Bh *ālapayisyatī* || 8 Pr *samāroṣyati*, Bh *āroṣyati* || M om. all between *so 'brah̄t* and *sāmpṛatam*, l. 9 || N *kiyatkālas* || 9 Bh *cakradhara āha* || Bh om. *dharanitale* || 10 Bh *vrah̄mana āha* || N *vināvaccharājah*, HI *venivaccharājah*, Bh *venuvatsarājah* || Bh *purusa prāha* || Bh *yadā rāmo rūpān bhūt* || *tadāham tram iva dārulīyopahato 'mum siddha* || 11 N *dāridropahatu* || Pr *eva* for *iva* || Bh om. *tram iva* || Bh *samāyātah* || 12 Bh *mayā'py anyah* for *mayānyah* || M *daṣṭaḥ ca* for *drstah pr*° *ca* || 13 bhN *tailera* for *taiēva* || Pr *prechyata* || Bh om. *eva*, writing *prechato* || 14 Bh ins. *mastakam* before *āruroha* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15), om. one of them and all between them || 15 Bh om. *tarkī* || 16 Bh *si*° *bhagam etat pradurkṛtam* || 17 Bh *ke 'pi* for *kaścid api* || 18 Bh *tadā* for *sa* || Bh °*cardyatak* || Bh ins. *eva* after *ittham* || 19 Bh ins. *śaṅghāya* after *mām* || Bh and Iamb. MSS. *mocitaham bhavatī evād asmād anasthāt* || 20 bhA P P P *yusmād*, N *yusmād* for *pustād*; M *yusman arthāt* || Bh *svayam* for *svasthānam* || Bh *yāryāmīti* || *ity u*° || 22 In bh, the *r*-stroke before *m* of *me* looks like a *daṇḍa*; hence N *ma* for *me* || 23 bhN °*paṃkṭānu* || Bh °*paṃkṭyanusvāreṇa* || Bh om. *sa* || M *starmṇasiddhaḥ*, Bh *svarnnasiddhaḥ* || 24 Bh om. *sa* ||

## Page 267.

1 Bh *cakrena*, om. *tikṣṇa* || Bh ins. *sa* after *bhramatā* || Bh *sahacaram*, om. *sva* || Pr *nadam* for *naram*; M om. *svasahucaram* *naram*, Bh om. *naram* || Pr *tata samīpa*° || 2 Bh ins. *saha* before *bhūti* || Bh *sa āha* for *so 'bravīt* || 3 Bh *suvarṇnasūtilha* for *sa* || Bh om. the first *tat* || M *vitayata* for *kṛṇ* *tat* || 4 bh *sarvacakra*°; N *sarvacakradharaṁrtāntam*, Ψ *sarvām* *cametat* so 'bravīt, del. and corr. by cop. to *sarvām cakravrtāntam tam akathayat* || Bh om. *tam* || Bh *sa* for *sva* || 5 Bh om. *taṁ* || M om. *prāha*; Bh *uvāca* for *māha* || Bh ins. *traṁ* after *bho* || 6 After *kṛtūn*, Ψ P Pr M ins. *kathā* || 3 || bh N Pr *atha* for *athuvā* || 7 M om. *buddhir uttamā* || 8 N *vinaśyante* || 11 Ψ P Pr M *mitrīm*; A with us and bh N; Bh *mitrabhāvam*; Hamb. MSS. H *mitrabhāvasamāgatāh*, I *mitrabhāvam upagatāh* || M *upagatā* || 12 Bh *pratīvasamti sma* || Bh ins. *ca* after *tesūn* || Bh *buddhirahitās ca* || 13 Bh *Sāstravimukha* || Bh *param* for *keralam* || 14 N *yaṁtritam* || Bh *deśam* for *deśāntaram* || 15 N *bhūpatin*, Ψ P Pr M *nrpatin* || N *paratoṣya* || 16 Bh *dyestutarah* || 17 Ψ *asmākaś*, corr. by another hand to *asmānekaś*, which is the reading of P; M *asakeś*, Pr *asmāsv ekaś* for *asmākam ekaś* || Bh om. *ca* || 18 bh *rājyam*, N *rājya*, Bh *rāja* for *rājānām*, which is also the reading of A || M *keralam buddhyā* || 19 N *taṁ* for *na* || 20 M *buddhe* || Pr *vidyāhina traṁ* || 21 Pr *ahme* for *aho* || Pr *yudyate* for *yujyate* || 22 Pr *eva* || Bh *bālakāt* || bh N *pūtāt* for *kṛtāt* ||

## Page 268.

1 Pr *bhāvo* for *mahānubhāva* || Bh *asmadupārdyitavittasya* || M om. *vittasya* || Pr *saṁvibhāgā*, Bh *saṁvigi* || 3 Pr *atīkramyadbhir* || Ψ *sm*, then the white rectangular in the middle of the page with the folio number 96, then a *daṇḍa*, used as a hyphen, then *hā 'sthini*; P *smhā 'sthini*, M *smhasthoni*, all om. *mṛta*; *ho* in M's reading is perhaps a misreading of Ψ, since *daṇḍa + hā* may easily be taken for *ho*. Bh with us and bh N || 5 Bh 'vulyāpratyayah || Pr *kṛṇ tad* for *kṛṇ cul* || 6 N jumps from the first 'nābhīhitam to the second 'nābhīhitam (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing *caikenābhīhitam*) || 8 M om. *aham* || Pr M *saṁjīvanam*, Bh *saṁjivam* || 9 Ψ P Pr M *ekena tafo 'sthi*° || 10 Pr *yojayatūn*, Ψ P *yojayatūn*; M *yojayitu* || M *uktam*° *ca* || Bh om. *sa* || 15 Ψ P Pr M *vrksam* for *samipatarum* || M *tathānuṣṭitam* || 16 M *kṛtam*; Bh om. *kṛta* || P Pr M Bh and Hamb. MSS. om. *te*; in Ψ, *te* has been del. again by copyist! || 17 Bh om. *smṛhe sthānāntaragate* || 18 Bh *aham* for *ato 'ham* || After *vidyā, iti*, Ψ P Pr M ins. *kathā* || 4 || Bh *trītyā kathā* || 20 In Bh, *darvata* is corrected into *deva*° || M *bahutrūbuddhago* ||



Bh *śvalyubuddhayo* for *śvalpadhīyo* || 21 Bh *abhinimḍamṭi* || 22 Pr  
*śarastho* || 24 N *śvarṇasubuddhi prāha* ||

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2 Bh *śatubuddhiśśaśra°* || 3 ΨPr *śmah*; Bh om. *śna* || N *ekabuddhi*  
*nāma* || Bh *mitram* for *mitratām* || 4 Bh ins. *yūrat* after *kālaṃ* || 5 N  
*°goṣṭi°* || Pr *°śukhānubhūya* || Bh transp. *kulācit teṣāṃ* || 6 Bh *astama-*  
*relūyām* || 7 Bh om. *ca* after *taṃ* || Bh *jalāśrayaṃ* || 8 Bh *āgamiyāmi* ||  
9 Pr *śaṅgrhu* || 10 Pr *toṃtra* for *tatra* || M *bho bhadrāśan* || 11  
bhNΨPrM ins. *mantram* (N *matraṃ*) before *kartuṃ*, ABh and Hamb.  
MSS. with us || 13 ΨPrM *vacanamātrāśraṇamātrēnāpi* || Bh om.  
*tūrat* || N *sambhavarā*, corr. by cop. to *°te* || 14 ΨPM *buddhi°*, Bh  
*śrabuddhi°* || N *cātmānam*, M *trātmanam* for *trām ā°* || Bh om. *ca* || 15  
Bh *śakṣayisyāmi* || bh *jalajātir*, corr. by corr. to *°gatir*; N *°gatiṃ* || 16  
ΨPrM ins. *bharatā* after *uktam* || Pr *matuḥ* for *yutaḥ* || 18 Pr *viśalyāśu*  
for *viśaty āśu* || M *dilhir* for *budilhir* || 19 bhN *taḥ ca* for *tul* || N *vac-*  
*naśraṇamātrāḥ*; Hamb. MSS. with us || bhNAΨPrΦBh *pitṛparyā-*  
*gataṃ*, only M *pitṛparyāyāgataṃ*. This is no doubt a restoration of the  
original reading of the textus simplicior. But the Hamburg MSS. read  
with our other MSS. || Pr *tyaktam*; M om. *tyaktum* || 20 bhNΨPr *śukya*;  
ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPrM *subuddhi°*;  
Bh and Hamb. MSS. with us || Pr *°prahūrena* || 21 M *śakṣayisyāmi* ||  
N *maṃṣūka prāha* || 22 BhH *°visayaḥ* || ΨPr *kṛmij* || Bh om. *kṛmij* ||  
BhHI *jalāśrayaṃ* || Bh transp. *adyāśva śabhāryo* ||

## Page 270.

1 Bh *jalāśrayaṃ* || 2 Bh *yama° prātar āgaty jūlair ācchāditaṃ tat*  
*sarah* || 3 Bh *matṣyakūrmamakavādāyo* || 4 Bh *jāle patitāḥ* || Pr  
*grhītrāḥ* || MSS. correctly *°buddhi ā°*. Correct our text || 5 Bh *gativi-*  
*śeṣajñānāi kuṭilacārena rakṣamāva* *°pi jule* || Pr *śata°* for *gati°* || ΨPr  
*rakṣitaḥ* || 6 Pr *atha parāhna°* || Bh *prahrāṣṭis* || Bh *svagrhaṃ* || 7 Pr  
*śatubuddhi* || 8 Bh *śaśraśrāśuddhiḥ kareṇa nitaḥ* || Bh *°na abhikṛitā svapatnī* ||  
9 Ψ *pn* [new page] *purah* || Bh *piye paśya paśya* || 11 After *jale*,  
ΨPrM ins. *kathā* || 5 || 12 Bh *nakṣmṭa* for *naikāntena* || After *iti*, Bh  
ins. *caturthā kathā* || flourish || 13 Bh *yadvāpy* for *yady apy* || 14 Bh  
*°vacanyam* || Bh ins. *iti* after *anullāghanyam* || bhN *yayā* for *mayā* || 15  
N om. *°pi* || Bh *°kāraś ca* || bh *atha* for *athavā* || 19 M om. *cakradhura*  
*āha*; N *cakradhuraḥ prāha* || 21 Pr *nā*, om. *ma* || 22 N *rakukagrhe*,  
*°ku°* being a misreading of the form which *ja* has in bh || bhN *bhārod-*  
*tāhanam* ||

## Page 271.

2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *ṛtti*° (Pr *ṛtti* : *tan ca ṛtibhaṃgam*) ॥ 3 Bh *yathāsthānam* ॥ 4 Pr °*sthite* ॥ Bh ins. *tena* after °*sthite* ॥ Bh *cōḍhata*° ॥ M °*śābhana* for °*rāsabhena* ॥ 6 ΨPrM *sa prāha* ॥ Bh °*pracālenena* ॥ 7 bhN °*prairddhā* ॥ 8 ΨP *sthāturyaṃ iti* ॥ 9 In bh gloss over *kāśi* : *pāsa* ; N *śvāsa* for *kāśi* ॥ Bh *cauram* ॥ 10 Pr *bhogodhyo*, corr. by cop. to *bhogūlhyo* ॥ ΨPrM *jūtam* ॥ 11 bhNΨPrM *lulā* ; ABh with us. bhN °*gataṃ* for *gitam* ॥ BhHI °*śabdā*° for °*nālā*° ॥ Pr *śaṃkhanānūdānāṃdi*, Ψ *śaṃkhanānūdānādi* (corr putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *śaṃkhanādānūnādi* ; M *śaṃkhanānūradānādi* ॥ BhHI *naṃ* for *na* ॥ 12 M *kṣetrarakṣāḥ pūruṣā* ॥ N *baṃdham baṃdham ca*, Bh *vamḍharamḍhai 'vaṃ* ; M *baṃdha vadham ca* ॥ 13 M *tāva tribhrtutasiṃtvā* ॥ NBh *prāha* ॥ M om. *bho* ॥ 14 Bh om. *na* ॥ bh *na śitarasam*, corr. by corr. to *na gī*° ; N with the other MSS. ॥ Bh *gitam rasam na vedm* ॥ Bh *bhunasi* ॥ 15 Pr *śarada*(*da* del. again by cop.)*dyotsnūhato* ; Bh *śaratyotsnūhate* ॥ 16 Pr *ṛṃṣati* ॥ bh *śrote*, N *śraute* ॥ Ψ *gitaśhūmkūrajā* ; as *jhām* looks very much like *śam*, P writes *gitaśamkūrajā*, PrM *gitaśamkūrajā* ; N *gitam jamkūrajā* ; Bh *gitaśamkūrajā* ॥ 17 M *ulasi* for *unnulasi* ॥ 18 N *rāsabhā āha* ॥ MBh *dhig* only once ॥ 19 M *gita*, om. *na* ॥ All our MSS. incl. the Hamburg MSS. *śrūyatām* (only Bh : *śrūya*[new line]*yatām*) ॥ 20 bhNAΨPrM Hamb. MSS. (not Bh) *ekurṃṣati* ॥ 21 Bh *śtenakona*° for *ekona*° ॥ 22 Pr *sthānamtrayaṃ* ॥ Pr *āsyūbhi*, Bh *ākārū* for *āsyūm* ॥ Bh *na* for *nava* ॥ 23 Ψ *varnā saṭṛiṃṣatir* ; the *r*-hook begins exactly on *ṣa* and ends on *ā*. Over *ṣa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varnā saṃdrṃṣati*, *trṃṣatir* also M ; cp. the Π-class above, p. 63, and vol. xi, Table II, no 11, 3 a-c. bh *carṇūḥ sadṛiṃṣatir*, N *varṇāḥ saṭṛiṃṣati*, A *va*° *sadṛiṃṣatir* ॥ Bh *saṭṛiṃṣat* for *saṭṛiṃṣatin* ॥ bhN *bhāyās*, M *bhāyās* for *bhāṣās* ॥ The copyist of bh first writes *smṛtaḥ* with double *daṇḍa* after it ; then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtām* ॥

## Page 272.

2 Bh *yutam* for *ṛtam* ॥ Between śloka 42 and 43, Bh inserts this half-śloka : *dhanyānām jāyate karnṇe viśeṣāt śaradī sthite* ॥ 3 bh *nātyad*

*gitatrāraṃ* (or *gitatrāraṃ*), corr. by cop. to *gitakaraṃ*, N *nātyat gitakaraṃ*, ΨPPrM *nānyad gitatrāraṃ*, A with us; Bh Hamb. MSS. *prigay* for *varāṃ* || N *dawenāpi* [pi del. by cop.] m || M om. *api* || 4 In Bh, this line runs thus: *śukasmāyuravāḥkūḥlāt tṛyakṣaṃ jagāṇa rāṇaḥ* || 5 Bh om. *trāṃ* || Bh *nivārayasi* || 6 Bh *ṛtīpūrā* for *ṛtīlāra*° || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l. 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭite* || N *utkaṃṭhadharo* || Bh *tatuh kṣetarakṣakūrūs tatśābalaṃ kṛtvā krodhāt* || 9 bhN *nīpudayaṃto* || Bh *pudayaṃto* || 10 Bh *dhūvātāḥ* || Bh *tūḍito* || 11 Bh *bhūmipṛṣṭena* || M *tataḥ*, om. *ca* || bhNΨPPr *sacchidrodhūṣalaṃ*, M *sachidrodhūṣanaṃ*, Bh *sacchidrodhūḥkalaṃ*, A *sacchidrandhūṣalaṃ*, Hamb. MSS. *sacchidrodhūṣalaṃ* || 12 Bh *jāti*°; M *svabhāgatavedanaḥ* for *svajātiṣva*° || 14 Bh *°kharāśānām* || 15 M om. *to na* || bhN *prajāra*° || 16 bhΨPPr *erūdūsalaṃ*, A *eru udūsalaṃ* || Bh *tataś ca ṛtīm bhāṃktvā kaṃṭhasamaḥūṣam ādāya palū*°; Hamb. MSS. *tataś ca ṛtīm bhāṃktvā kaṃṭhasam ūṣalaṃ ādāya palū*° || 17 Bh *asmīṃ nmatre* || Pr *d* for *dūrād* || Bh *dūrattatāt tam avalokya idam uvāca* || 19 Bh only: *sāḥn mātula gite-nēti* || *tad bhavān a'pi*, &c., l. 22 || 21 After *iti*, ΨPPr ins. *kathā* || 6 || M om. *iti* and *kathā*, but has the figure 6 || 22 Bh *vicāryamāno* for *nivā*° || Bh om. *mayā* || After *sthitāḥ*, Bh ins. *iti pañcamī kathā*, III *iti kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *atha* for *athavā* ||

## Page 273.

1 *mitrānām na karoti yaḥ* all our MSS. incl. A, HIBhh. Hence this reading is beyond any doubt that of Pūrṇabhadra as well as of both the H- and the σ-class of the *textus simplicior* || 2 ΨPM Bh *°kolikah* || 3 Bh *suvarṇasāṇḍha* || N *starnasuddha prāha* || 5 bhN *maṃtharo* || ΨPPr Bh *kolikah*, M *kolivah* || 6 Bh *patrakasmmakūṣṭāni* || 7 Bh *ādāra* for *ādāya* || Bh *prāptah* || Bh om. *ca* || bh *śiṃṣipāpāḍapaṃ*, N *śiṃṣipāḍapaṃ*, Pr *śiṃṣipāḍapaṃ*, Bh *śiṃṣipāḍapaṃ* || 8 N om. *drstā* || Bh *drstā* 'cīm [new page]-cīmatayāt || Pr *drśyatī tena dānena karṃbhūtyena pra*° || M *tadānena* || 9 bhNΨP *karṭrbhūtena*, A *karṭrbhūtena*, M *karṭrbhūtena* for *karṭitena*. Hamb. MSS. and Bh with us || M *bhūṭāni* for *pra*° || M *kaṭakasmmopa*° || 10 M *kugaram* || 11 bhN *mamāśramo* || 12 Bh *samudrajalakullolaśparśaś-takūṇitāpyyūṭasaviraḥ* || 13 Bh *rasāmi* for *tisṭhāmi* || ΨPPrMBh *kolika* || N *kaulika prāha* || 14 M *aṃ* for *ahaṃ* || 15 Bh om. *mama* || bhPr *kuṭumbam* || Bh om. *iti* || Bh om. *śighraṃ* || 16 Pr *karṭṭayisyāmi*, N *karṭṭayāmi* || Pr *suṭas* || Bh transp.: *tustōham tava* || 17 Bh *rakṣa pūda-pam unuṃṃ iti* || ΨPPrMBh *kolika* || 18 Bh *tad* for *tārhi* || Pr *svamitra*, M *svāmītram*, Bh *mitram* || M *prstā*, ΨPPr *drstā* || 19 M *samāgacchati* ||

Bh transp.: *vyamitareṇa tathēti* ||  $\Psi$ PPrM *pratipannaṃ*, Bh *pratipranne* ||  $\Psi$ PPrBh *kolikaḥ* || 21 M *mama kuścikkham anubhavāvaḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthage* || 23 Bh *tat prārthaya rājyaṃ* || Bh ins. *ca* after *akam* || Pr *manṭra* ||

## Page 274.

2  $\Psi$ PPrMBh *kolika* || Pr *bharaty* for *bhavaty* || M *era* for *eraṃ* || Bh om. *paraṃ* || 3 Bh *mītra* for *na hi*, inserting *na* before *yujyate* || Bh *samaṃ* for *saha* || Pr *yudyate* || 5 Bh *bhojanācchūdane* || 6 M *bhūga-dyaṃ* || 7 M om. *tathā ca* || 8 Bh *kīṭarū* || Pr *bālā* || 9 Bh *'pūlam* for *kūlam* || 10 Bh om. *kim ca* || 11 Bh *pradhanaḥ* || 13 Pr *kevala* || 14 M *śrasūto*, Bh *śra* [new line] *to* for *śrasūto* || 15 N *kaulīkar*,  $\Psi$ PPrBh *kolika*, M *kokela* || Pr *prstāyā* || 16 Bh om. *tam* || Pr *satraṃ* for *satīraṃ* || Bh *piye* for *bhadre* || 17 N *yady asmākaṃ* for *adyā°* || Bh *'smākaṃ adya*, M *'thūsmākaṃ* || Bh *ko 'pi* for *kaśca* || bh first writes *bhu* for *su*, which he corrects to *su* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *samīkitaṃ* for *vāñchitaṃ* || 18 M *t* for *tat* || Pr *tā draṣṭum* || 19 Bh *mitraṃ* for *suhṛn* || Bh *rājyaṃ* || Pr *prārthitaṃ* || PrBh *so 'brahṇ* ||

## Page 275.

1 Cop. of Bh corr. *ati°* into *iti°* || N *'paramparesaṃ*, Bh *'paratā* for *'paraśū* || M *apara mparā eṣā*, om. *m atikleśapara* || Bh *rājasthitiḥ* || 2  $\Psi$ PPrBh *'dvedhi* || Bh *'bhāñdina* for *'bhāñdicintā* || Bh *na kadācit*, om. *api* || Bh *bhavaty* for *prayacchati* || 3 Bh add. *ca* after *tathā* ||  $\Psi$ P *bhūtarah* || 5 Pr *rājū* || 6  $\Psi$ PPrMBh *kolika* || 7 Pr *'brahṇ*, om. *sā* || Bh *sū āha* || Bh *puttaṃ* || Bh om. *nityam eva* || N *nīhpālayati*, M *nīhpālayasi* || 8 M *'śūdhitaṃ*, Bh *sarvadīgarasūdhitiḥ* || Pr *'nya*, Bh *drītiyaṃ* for *'nyad* || 9 Bh *tena* for *yena* || Pr *purataḥ*, Bh om. *purataḥ* || M *yena du puramtaprstaḥ ca* || Bh *prstato 'pi carkaṃ* ||  $\Psi$  *ca earkaṃ paṭaṃ*, the *anusvāra* being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca earkaṃ paṭaṃ* || 10 BhH om. *grahayayāḥ śūdhyaṭi drītiyaya mūlyena*; H om. the following akṣara || I *nirvīṣaś ca kṛtyāni* for the gap and the following word ||  $\Psi$ P *śūdhyaṭi* || 11 Pr *kurvānah svajōtimulhye* || Bh *gacchati sukkena kūṭah* || 12 Bh *āhu* || M om. *śūdhu pativrate* || Bh *śūdhu pativrate śūdhu śūdhūktaṃ bha°* || N *sāktaṃ* for *śūdhu-aktaṃ* || 13 Bh *nīscitya* || Bh om. *athu* ||  $\Psi$ PPrBh *kolika*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakrire* || Bh ins. *me* after *yady* || 16 Pr *drīvirāś* ||

Bh *caturbhujāś ca saṃ*° || 17 Bh *gacchati* || Bh *lankai* || Bh om. *m iti* ||  
 19 M *yaya nā svayaṃ* | *thajñete* || After *iti*, ΨPPrM ins. *kathā* || 7 if, Bh  
*ṣaṣṭi kathā* || flourish || 20 Bh °*pśācīkayā grasto*; M °*śraddheyakadāviśā-*  
*vikāgrasto* || 21 Bh *athavā* for *atha* || 23 Bh *saktubhīḥ* for *sa eva* ||  
 Pr *pāṃdura syete* || Pr *somaśarmā putā* || 24 Bh *suvarṇasiddha* || Bh  
*cakradharāḥ kathayati* ||

## Page 276.

3 Bh *bhuktaśeśai ka*° || Bh *pūritah* || Bh *tasya kalāśasya* for *taṃ ca ka*°;  
 M *taṃ ca ka laṃbyaṃ tasyāmdhastūt* || 4 Bh °*valaṃbitasyā*° || Bh om.  
*tasya* || Pr *tasyā* °*stūt* || N *khaṭkām*, Bh *ṣaṣṭvām* for *khaṭvām* || M *sa | tata*  
*kedr | styā*, Bh ins. *taṃ* before *ekā*° || Pr *ekadr̥ṣṭrā* || Bh *vilokayan* || 5  
 Bh *pūrnno* || 6 Bh *bharati* || 7 Bh *tataś leudham ajūdrayaṃ grhīsvāmī* ||  
 bhNΨPPr *grhīṣye*; A with us || 8 N om. one *śanmāse* || Bh *ṣaṣṭe 2*  
*māsi* || N *athāyūtham* || M *tuto ggābhīr* [misread for *gobhīr*], &c., l. 9,  
 omitting °*jābhīr*, &c. || 10 Bh *maṭhīyā mu*° || M *mahīrsarvadavā* for *mahīṣo*  
*ma*° *va*° || Bh *tatprasavāt* for *vudavā*° || 11 Bh *prasūtam* || Pr om. all  
 between *bhaviṣyanti* and *tasyāham*, l. 14 || 12 Bh *karīṣyāmi* for *sampatyate* ||  
 Bh *tataḥ*, om. *ca* || Bh *kaścit vipro mama* || 13 Bh *dāsyati* || Bh *tasyām*  
*putro janayisyate* || 14 Pr *nā* for *nāma* || Bh *karīṣye* || 15 Bh *jāte* || Bh  
*grhītvā ghoṭakucalutthāyām uparīṣyā*° || 17 Bh *sumipam āgamisyati* || 18  
 Bh transp.: *koṣṭ vrāhmanam* || Pr *vrāhmanam*, with following *daṇḍa* || Bh  
*samabhidhāsyē* for *abhidhāsyāmi* || 19 Bh °*yā madvacanam* || 20 N Bh  
 om. *tām*; but in N, the copyist deletes an *anusvāra* over *tā* of *tādayisyāmi* ||  
 M *taddhyānyārasvhitena*, Bh *dhyānā*° || 21 P °*prāhāras* || M *yam* for *yathā* ||  
 N *ghaṭāṃtavarttibhīḥ* || 22 Bh *saktubhīḥ*, om. *ca* ||

## Page 277.

1 After *iti*, ΨPPrM ins. *kathā* || 8 ||, Bh *saptamī kathā* || flourish || ||  
 3 Bh HI *lauḷyam* || ΨP *apekṣyate*, *y* being almost imperceptibly deleted in  
 Ψ by a small stroke || 4 ΨPPr *caṃḍabdhūpatih*; but see l. 7 || 7 Bh  
*adhīṣṭāne* for *nagare* || Bh *nṛpatih* || Ψ jumps from the first *kṛdārtham* to the  
 second *kṛdārtham*, om. one of them and all between them; but cop. supplies  
 the om. text in marg. || 8 Bh *asti* for *tiṣṭhati* || Bh °*vānekabhakṣabhojanādībhīḥ* ||  
 9 Bh *kṛdānārtham* || Bh *tiṣṭati* after *asti*, which has been deleted by cop. ||  
 10 In bh gloss on *mahānase*: *rasoḥ* || bhN ins. *ca* before *pravīṣya* || 11  
 Pr *bhakiyayati* || In bh gloss on *sūpakārū*: *supūra* || Bh om. *kūṣṭhādīkam*  
*agre* || 12 Pr *paśyati* || Pr *tādayati* || 13 bhNAΨPPrM *taṃ* for *tul*;  
 Bh (*tat*) and Hamb. MSS. with us, but cp. Introd. p. 32 || Bh *mesasūpakā-*  
*rānām* || 14 M *śvadalampage* |, Bh *śvādulampāṣo* || 15 Pr *mahākūpās ca*, Bh  
*mahāṃtikopās* || Bh HI *yathā āsannena* (I° *va* for *na*) *vastunā* || 16 Ψ om. *tad*

and the following words to *prajvalisyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubāḍu* || **17** M *ūrnnaprakāro yeṣāmeṣa sva°* || In bh gloss on *ūrñā°*: *una* || Bh H *tad ūrñāyñh pracuro*, I *tad ūrñāyaṃ pracuro* for *ūrñaprastaro* || Bh ins. *vahninā* after *svolpenāpi* || ΨP *prajvalisyati* || Bh *jvalisyati* || **18** Bh *tato* for *tad* || Bh om. *punar aśvakūṭyām*, ins. *kūḍyām* after *°vartinyām* || Pr *aśvakūḍyām*; in bh gloss on *aśvakūṭyām*: *ghoḍāra* || Pr *pravesyati* || **19** M *trunāpūcuyati jva°* || Bh om. *tato °svā* || bhNAΨPPr *vahnulāgham*, M *vahnulāyam* || Bh ins. *aśvāḥ* after *°dāham* || Bh *piāpyamti* || **20** M om. *etaḥ uktaṃ yathā vānara* || Pr *eva* for *etaḥ* || In bh gloss on *vānaravaśayā* (!): *vānnarelateta* || **21** Bh *sāmyati* || **22** N om. *eram* || After *eram* Ψ *ca*, del. by cop. || After *provāca* Bh ins. *bho* ||

## Page 278.

**1** Pr *yatra* for *yo °tra* || **2** Bh *sa bhaviṣya saṃdigdham* || **5** Bh om. *tathā ca* || **6** bhNΨP (not Pr) *kalahāṃtyāni*, A *kalahāṃtāni*; BhHI *kalahāṃtāni* || Bh om. *ca* || **8** M *tāvaham* for *tāvāt grham* || BhHI *vayaṃ* for *vanam* || **9** bhNAΨPPrM *gacchāvah* || **10** ΨPPrM *tena* for *te* || bhNΨPPrM *madolilhatam*; ABhIII with *us* || bhNAΨPPrM *ūcatuḥ* for *ūcuḥ* || **11** Bh *buddhivaikalyam* || Bh *jītam* || N *yena tad* || Bh *yenētam vadasi* || **12** After *braviṣi*, N ins. *yenetaṃ vailūmi* || Bh *srahastena dattāmṛta* || NMBh *bhaksā°* || **13** N *kaṭattikṭakūṣyāni*, om. *kuṣiṣya* and *ksārāni°* || Bh *°tikṭam-lakṣārāni* || Bh *vanaphalūni* || **14** Bh *bhaksisyaṃmah* || Bh *āha* for *provāca* || **15** N *yūtham* for *yūyam* || Bh om. *yūyam* and has *ni* for *na*. In the place of *yūyam* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākyā* by another hand || Bh *nikāṣya* || Bh *tasmād ūpata°* || **16** Pr *pariyāma* || **17** M *kulaham* || ΨPPrM om. *svayaṃ* || Ψ *advaya-lokayisyaṃ*, *ya* being del. again by cop. || N *nālokaṣyaṃ*, Bh *na valobhayaṣyaṃ* || **19** Bh transposes the two lines of this stanza || ΨP *mantrac* for *mitram* || Bh *mitram ūpadam āgataṃ* || **20** For *a tālu*, Bh has a blank, filled in by a later hand with *a te je* (read *ye*) || M *kulakṣayah* || **21** In the place of *sarvān pa° sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || **22** N *nagare* for *gate* || Bh *°nyasminn ahaṇi* || Bh *mahānasaṃ* || In bh gloss on *mahānase*: *rosode* || **23** M *pūpakārena*. In bh gloss on *sūpa°*. *sūpāra* || Bh *yāvat sūdena tāḍanāya na kimpid āsūḍitaṃ* || Bh om. *°lagidha°*, N *ūrdhvajvalitumkūṣṭam* || **24** N *hataḥ* for *tālīṭah*, om. *so °pi tena tāḍitah* || M om. *so °pi tena tāḍitah* || Bh om. *tāḍitah sunn* ||

## Page 279.

**1** bh *arddhajvalitaśarīrah*, corr. by cop. to *arddhajvalaccharīrah*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tenārd-*

*dhajralitaśarīrah*), the second one that of ΨPPrM || Bh *pratyāsannāyām* ||  
 bhN *kutyām* (with gloss in bh: *ghodāra*) || 2 M *luṭhitas*, Bh *luṭhantā* ||  
 ΨPPr ins. a second *tatva*, M *tasūyām* before *trna*° || Bh om. 'pi || 3  
 Bh *kutyāntanubaddhā* || N *buddhā*, om. *ca na* || M *yoṭakū*. In bh gloss on  
*ghoṭakūh*: *ghodā* || After *ghoṭakūh*, Bh ins. *keci gvalitūh* || Bh *keci spha*, then  
 a blank to *pu*° excl., filled in (by a later hand?) with *ṭitasantā* || 4  
 N *āpantūh* (read *āpannāh*) for *gatūh* || M *gatū ṭayitū* 'rdhadagḍhaśarīrā ||  
 Bh *kēpi* for *keci ca* || Bh *coṭayitū* || 5 Bh om. *janam* || M *vyākulaṃ*  
*rahas* || 6 Bh *sarīsūdanam* || In bh gloss on *cikitsakūh*: *dhāraka* || 7  
 Bh *bho ucyatūy* || ΨP *aśūnāyām etesūy* || M *kaścadyuhopaśūstrāṇi* || Bh om.  
*etesūy kaścā* || N 'śamanopāyāh, Bh *rahudāho*° || 8 Bh *saṃcitya* || M  
*saṃcitya pro kūm apralīsa* || 10 bh *raśayānyānām* || N 'samudbhavaḥ,  
 Bh 'samutthitā || 11 Bh *yathā* for *iyathā*, HI a correction of this mistake:  
*tathā* || M *tināsem* || Bh *āyati* || 12 Bh *yārad ete prāk na bhuriṣyanti* ||  
 bh *roge* for *rogena*, N *āgotena* for *rogena te na* || 13 Bh *tad ākarṇya* for  
*tac chritā* || Bh *vānarānām radham* || 14 Bh *te sarre* || P *yūthaparī*,  
 NBh *yūthaparī* || Bh om. *na* || 15 Bh *srayam nastarān*, with *dr* add over  
 the line between *na* and *sṭa*, for *sāksād dadurā* || N om. *tu*, Bh *ca* for *tu* ||  
 Pr *seha* || 16 Bh om. *yatūh* || 17 Bh *dhasanā* || Pr *mutrayed*, N  
*dhasayed* for *marayed* || Bh *gas tu* for *yo 'tra* || Bh *parimirmitaṃ* || 18  
 bh *satyād* for *bhayād* || N transp.: *lobhād vā* || 19 Bh *kracit* || 20  
 Here all our MSS. 'khamḍa° || Pr *ta* for *tatra* || N *yāval lokayati* (om.  
*nipunatayā*) || 22 NBh *nirgacchati* for *nī° itī* || Pr *cīṃṭayā su nū°* || 23  
 Pr om. *t pa* || 24 Bh *jalamādhye* for *tanmadhyād* || N 'lūlamkṛto for  
 'lūlamkṛtakunṭho ||

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1 N *rākṣasas*, om. *niskramya* || Bh *provāca* for *tam uvāca* || N *yātra* ||  
 2 N *tad* for *taṃ* || Bh *bhaksayāmi*, om. *iti* || NM *tad anyo* || 4 Bh  
*kṛyatūy* || N *bhaksane sarīras* for *bhaksanaśaktis* || 6 N *badīyanā*, M  
*brāhmatūh* || N *śrīśrīro* for *śrīgāro* || N *mā* || Bh *vānara āha* || 7 bh  
*sahāśyāntam*, Bh *sahāśthyāntam*, N *sahātyānta*, PrM *sahātyāntam* || Bh om.  
*me* || 8 M *pracchasi* || ΨP *tac chaparūānam* || M *api taṃ* [added over the  
 line] *vāra* [both *akṣaras* struck out again] || *kāpṛapaṇna lobhayitvā sarasā* ||  
 Bh *nrpatūy* || 9 Bh *sarūh* || Pr *rākṣas* || Bh *ratnamālābhūṣitakamṭhas tan*  
*nagaram āśāya irkṣa°* || 11 M 'prasādesu || 13 N *sūyam a śwasakurute* ||  
 14 NBh *vānara āha* || N *kasmīṃścā* for *katracit* || M *aranya* || 15 Bh  
*suguptanagaram*, corr. to *suguptanaram* || NM *vārena*, om. *sūrya°* || NBh ins.  
*pratiśya* before *nimajjati* || M *dhanāprasūlād* || M *nīhkrāmyati* || 18 N  
*yūtham te* for *yūthapate* || N om. *esu*, Bh transp. *esa* and *pratyakṣatayā* ||  
 19 M om. *matku*°, but supplies it in the next line in this corrupt form:

*māsakumṭhasthitayā* || 20 BhHI ko 'pi for kam api || N anam for yena || 21 ΨP etat śrutvā || N nṛpatir āha || N yad for yady || 22 N āgamisyāmi for eśyāmi; Bh samāgamisyāmi for svayam eśyāmi || N prabhūtaratnamūlāḥ || Pr sadyamte for sampadyamte || 23 Bh kapir āha || N tad for etad ||

## Page 281.

1 N rājya for rājñā || N sotsaṅgam || bhN atha for athavā || 3 P rūdhā || After api, N ins. between the second and the third pāda of stanza 61: *trāṇe devi namas tubhyaṃ gayā vittānṛtā api* || 1 || 4 Bh akṛtye 'pi for akṛtyeṣu || N nyujyaṃte || bhΨPPrMBh bhrāmyaṃte, AN bhrāmyate; Hamb. MSS. with us || N sugamīsv api, A dugamīsv api || 7 In the place of this line, ΨPPrM have 6 pādas: *lakṣādhipas tathā koṭim* [M koṭi] *koṭirān rājyam icchatī* || 48 *rājyayuktas tathā svarggaṃ* [P svargga] *svarggād aindratīam* [M ulratīam] *icchatī* || *indratiropi hi samprāpte yadrechā na* (P n for na) *nirantate* (Pr °ti for °te) || 49 || 8 M om. jīryanti of pāda 2 || 9 In Ψ 510 of śrotre is somewhat illegible; P netre for śrotre || Bh trsnikū tu, H trsnū kūpi, I trenau kūpi || N tarunāyate for tu na jīryati || Bh om. atra after deva and inserts it after sūrye || 12 BhHI deva ekū° for yenaikū° || 14 BhH ratnamūlāḥ || M sarvalokā || Pr prakṣitā° || 15 NBh om. ca before tena || Bh om. iti || 16 N jumps from the first urūca to the second urūca (l. 18), om. one of them and all between them || 17 M om. kim iti ciraya || Bh yūthādhipate || Bh transp.: *me eryunaś* (!) *cirayati* || 18 Bh °nrpate || N rākṣasenu salile bhā° || 19 M °sulivasthona || N soptam || N °kūraṇottkena bhā° || 20 NBh ins. mayā after nūdhitam || ΨPPrM sāmūti matvā; Hamb. MSS. and Bh with us || 21 N na for nātra || 22 N sīmḥate, PrBh hīṃsate || Bh pratihīṃsatam || 23 Bh transp.: *tatra doṣaṃ na* || M vāt(a?) for tatra || N om. yo || P om. duṣṭe || N samācureṭ || 24 N tatas for tat || M sama, N samam for mama || N bhavati for tava || iti ||

## Page 282.

1 Pr śokavīṇṭa || N kośādhiṣṭak, putting this after traritapadam || bhNΨPPr yathājātam; ABh with us || Pr pratimīrta, ΨP pratimīrtya || 2 ΨPM sūrtto, Pr sūrtto, for sūrtto || 3 M lānaṃdam for sū° || 4 N hataśatruḥ, Bh hataśatruṃ, H hataś śatruṃ, I hataś śatru || 5 Bh vihitam, for bhavati || N vūnaraḥ || 6 BhHI om. ato 'haṃ bharimi || Bh kāryam ityādi for karma, iti || Bh adds aṣṭamī kathā, ΨPPrM kathā || 9 || 7 Bh bho bho || N tām for mīm; Bh om. mīm || 8 N om. jīryasi || 10 M tyaktvāpadam || 11 M om. pāpena || N narakam || 12 Bh suvarṇa-siddha āha || N śaktiṃgas, Bh śaktisaktas || 13 Bh etatia for etac ca || ΨP manuyānām a° || 14 Bh om. ca after nāsti || N kācid || 15 Bh



om. *tara* || N °*bhramena vedanayā* || 16 bhNAΨPPrM *yadi* for *yad*;  
 BhHI *yat* || N *ita svasthūnam* || Bh om. *apy asmākam apy* || 17 N om.  
*'yaṃ*, having a deleted *yo* before *anartho* || NPMBh *athavā* for *atha* || 19  
 N *vānarak* || 20 M *'sti* for *'si* || N *grhito siddhikālena* || N *palāti* || 21  
 NΨPPrM *cakradharaḥ prāha*; Hamb. MSS. and Bh with bh ||

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2 Bh *adhiṣṭāne* for *pure* || M *bhadrasenāma* || 3 Bh *ratnāvati* for *ratna-*  
*vati* || N om. *hartuṃ* and the following words to *hartuṃ* (excl.), l. 5 || 5  
 Bh *suratā°* for *tatsuratā°* || 6 N *avasthūnam paṃkajavarāḍibhir* || M  
*'jīrādīr* || 7 N *ātmanas* || 8 N *sakhi paścād ikā°* || 9 N *grhakoṇṣ*  
 for *yaṃ*; Bh om. *'yaṃ*; P om. all between *rākṣaso* and *vyacintayat*, l. 10 ||  
 N om. *kimcid* || 10 N °*vidhātum* || 11 Pr *tathā 'thyah*, N *taḍnyah* ||  
 12 M *hātum* for *hartuṃ* || M *na śaktoti* || N om. *tat* || 13 Bh *aśvarūpaṃ* ||  
 N *aśvarūpaṃ kṛtvāśvarūpamadhyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyā-*  
*sthām*, I *kṛtvā madhyasthām* || PrBh *nirīkṣye* || M om. *kimrūpaḥ* || N  
*kimprabhāṣaḥ* || NBh om. *śah* || 15 Pr *nīśamaye* || N *r aśvāgāre* for  
*grhe* || 16 N om. *taṃ* || N *rākṣasāśvabharataram* || 17 NBh  
*avalokya* for *drṣtvā* || In bh gloss on *khalīnam*: *cokaḍu* || ΨPPrM *mukhe*,  
 om. *tan*. Hamb. MSS. and Bh with bhN || N *samāruṣṭah*; then again the  
 same sentence with the readings *rākṣasāśvum* and *samāruḍhah* || 18 Bh  
 om. *nūnam* || N *eva* for *ena* || N *tuṣṭaṃ* || 19 Pr *ko*, N *kośchān* for *kopān* ||  
 M *abhūgutaḥ* || 20 N *vicintayat* || M *cintayan aśo* || ΨPPrM *'śvāpaha-*  
*rakena* || N *sāsvātena* for *kaśā°* || 21 Bh ins. *taṃ* after *gatvā*, omitting it  
 before *sthiri°* || Bh *khalīnākaraṇāt* || 22 N om. *tad* || N *tat* for *tadā* ||  
 23 bhNAΨPPrM *vegātivegaṃ*. Hamburg MSS. *vegāt vegam*, which was  
 also the reading of some MS. previous to Bh, which has *vegāt gavagaṃ* for  
*vegāt vegam*, Simpl. h and Bühler *vegāl vegataram*. See above, p. 35 ||

## Page 284.

1 bh *tathā ca ganitā°*, Bh *tajyathā aganitā°* for *tathādvaganitā°*; N *tathāganita-*  
*khalīnākaraṇavākṣyāt* | *cauraś* || M *vairas* for *cauraś* || 2 Bh *anena aśva°* for  
*etenāśva°* || 3 N *pālaṃ* || 4 Bh *tadā°* for *tatrā°* || 5 Pr *cintayati i°* ||  
 Bh *'śvarūpo rākṣaso* || 6 M *vairopi* || Pr *vaṭaprahāram* || 7 NBh ins.  
*tau* after *api* || 9 ΨPPrM *vane* for *vaṭe*, but in Ψ corr. to *vaṭe*, the inferior  
 part of the vertical *n*-stroke being effaced, but still well visible, so that *ṭe*  
 could possibly be read as *ṭhe*. The copyists of P and of the original of  
 M evidently thought the original *akṣara* to be *ṭhe*, corrected subsequently  
 to *ne* || 10 M *naśamtaṃ* || N om. *bhoḥ* || N *eva* || N *kilaka°* for *alika°* ||  
 11 N *prapaśyati* || bhΨPMBh Hamb. MSS. *bhākṣyaṃ*; PrA with us ||

N *bhaksyeyam mānuṣas* || ΨN *bhaksatām*, in Ψ corr. to our reading || 12  
 Bh *svaṃ rūpam* || N *skhalitagati nīrtitah*, BhHI *skhalitagatir* (H om. *r*)  
*nīrtitah* || 13 Bh *upary upari vānaraśya* || 14 N *laṅḃāyamānu*° || 15  
 Bh ins. *taṃ* after 'pi || Bh *rākṣasūl apy adhikam*, N *bhaksustābhyadhikam* ||  
 16 Pr *ayuktavān* for *apy u*° || Bh om. *apy* || N *nīraṃtarā*, Bh om. *nītarāṃ* ||  
 M *nīmlitanayātū rdaṃtūn* || 17 bhBh *nīpīḍayan*, NΨPPr Hamb. MSS.  
*nīpīḍayan*, M *nīpīḍudrayan* || Pr *tiyati* for *tīṣṭhati* || Pr *ta* for *taṃ* || 18  
 N *tathāsvarūpam*, Bh *tathāvastham* || NΨPPrM om. *enam* || 19 In the  
 place of this śloka, Bh has only: *yādṛśi badunacchāyēti*, adding: *navamī*  
*kathā* || N *dr̥ṣṭyāte* || N *vānuraḥ* || 20 N *grhitepi hikālena* || After  
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *punar* and  
*atra* next line || 22 Bh *gacchāmi* for *anu*° || N *ava* for *atra* || M °*malum*  
 for °*phalam* || 23 N *cakradharaḥ prāha* || Bh *bho kīraṇam* || N *trakū-*  
*raṇam* || N *tayor* for *nayo*; M *nayo 'ta vayo vā*; Bh *nayo 'py anayo jāyate* ||  
*daivavaśāt* || sū° || 24 M *devavaśā* || Pr *trnam* for *nṛnām* || Bh *nṛnāpa-*  
*tīṣṭati*; NPPr (not Ψ) *upatīṣṭati*, in Pr corr. to °*te* ||

## Page 285.

1 ΨPPrMBh *tristānī* [ΨP *stristānī*, Pr *stristārī*] *rājakanyakā*; Hamb. MS.  
 H with bhN (our text), I with the other MSS. || 2 Bh *yāmti* || 3  
 ΨPPrM *svaṃ nāsuddha* || N *prāha* || 5 M *madhuraṃ* for *madhupuraṃ* ||  
 N *tasya* for *tatra* || 6 Bh *alhu* for *tasya*, inserting *tasya* after *kadācit* || M  
*kadāci stānī kanā* || ΨP *stristānīm* || 7 ΨPPrM *jñātī ā śrutvā ca* for *śrutvā* ||  
 8 ΨPr (not P), N *ayam* || Pr *ya* for *yathā* || Bh *kaścud eva nu* || After  
*chrutvā*, N inserts the stanza: *yah satatam pariṣreccati | śrnoti satatam vā-*  
*kyam avadhārayati | tasya divākarakīraṇe nilanīm vīrarddhate | prajā* || 9 bh  
*āha* || N *etat jñāyate* || Bh *nyājjam* (for *nyāyyam*, and this a blunder for  
*anyāyyam*) for *jñāyata* || N *niṣṭaharīnī* || 10 NΨPPr *stristānī* || N  
*rājakanyā* || Pr *vrahmanāt*, N *brāhmanān* || Bh transp.: *āhūya vrahmanāḥ* ||  
 Pr *prahr̥vyā* || 11 PrBh om. *yataḥ*, but Pr *caḥ* for *ca* || 12 Pr *pr̥ṣṭa-*  
*kenu* || 13 Bh *rākṣasena gr*° || N *trastān* for *praśnān* || ΨP *purāḥ*, with  
 2 after the stanza || 16 N *kaśmim̐ścud* || Pr *kutīaci ran̐ye* || N *cam̐da-*  
*śarmā*, M *cam̐drakarmmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM  
 ins. *ca* after *tena* || 17 Bh *viprah* for *brāhmanah* || After *brāhmanah*,  
 N inserts the śloka *aṃdhakah kubjakaś caṭva tristānī rājakanyakā | te trayo*  
*nyāyataḥ siddhāḥ sūnukūle vīdhātari* || 1. This is a variant of stanza 69 || N  
*samāhitah* || 18 N *bhayatrastam* for *bha° tam* || 19 N *kamalodarasau-*  
*darau*, PrM *kamalodarasaudarau*; Bh *kamalakomalau* || 20 N *kathaya*, Pr  
*kathayam* for *katham* || Bh om. *bhavataḥ* || 21 N *rākṣasa prāhu* || N  
*arddhodvanam* || Bh *na-hi arddhodite 'haṃ kadāpi bhramiṃ padbhyāṃ spr*°, HI:

na hi orddhoditēham kuddāpi [I ta° for ka°] bhūmim padbhyām sprāa [I adds m]-  
mi, Pr a for api || 22 Bh om. me || N brāhmaṇa, om. 'py || Bh mokṣa-  
syōpāyaṁ ||

## Page 286.

1 N tena for tato || N rakṣasādbhikṣitaṁ || MBh om. bhoḥ || 2 ΨPM  
devatūrcanaṁ || N surasān || 3 M ta for tāvat || Bh om. trayā || N  
nātaḥsthāt || 4 After tathānusthite, gloss. of bh ins. rākṣase || Bh ins. eṣa  
before devatūrcana° (sic Bh) || NBh eva for eṣa || 5 Pr bhakṣayati || N  
drutaṁ, Bh satīraṁ for drutataraṁ || M tata drutaṁraṁ gatvā drutaraṁ  
gacchāmi || bh anudhānapādo, Pr anudhānapādan, Bh anuddhatapādo, H  
amuddhatapādan, I amuddhatapādo || 6 NBh mama for me || Bh ins. pi  
after rākṣaso || 7 Bh prstato, om. tat || 8 After it, ΨPPRM add.  
kathā || 12 ||, Bh dakṣi kathā || flourish || 9 bh ins. tad after tasya ||  
Bh itacam || Bh ākaranya || Bh viprā for brāhmaṇāḥ || 10 ΨPPR bho  
vrāhmaṇāḥ śrīstān || Bh mama || 11 Bh vā na hi for na vā || M to for  
te || Bh te ācuk || 12 ΨPPRM om. the first vā || M ca for the second  
vā || Pr sah for sū || Bh kanyūtra sū || 13 Bh bhaved bhartur imāsāya ||  
Pr dīmāsāya || Pr 'nīlhinūya || ΨPPRM vā for ca || 14 Pr trayā for yā ||  
N yūmti || 15 N ins. ca after pīlaraṁ || N om. sū || Pr sādibhutaṁ for  
sū drutaṁ || N nāgīa || Bh śatrayaḥ || 16 N meṣa for deṣa || Bh yaḥ  
for yad || 17 N tatas for tat || Bh om. tat || N dātā || N nyojayi-  
tayēti, Bh nyojayayēti || 18 N kāladvaya° || N transp.: bhavati kṛtā ||  
Bh lokadvaya° || Bh na for kṛtā || N om. tad || 19 N paṭaghoranam  
āropayām āsa; Bh ākārayat for āyā° || 20 Bh yaḥ ko 'pi for aho ||  
NΨP (not Pr) śrīstān || Pr rājū || bh rājakanyakām || Bh kanyām for  
rāja° || Bh om. yaḥ before pari° || 21 N kuroti || Bh dekāt pravāsayati ||  
N etam ghoṣanūyām || 22 Bh prabhūkuḥ kālōtitah || NBh om. ca || Bh  
udrukate || 23 Bh guptasthānasthitā, N guptasthānam sthitā, ΨPPRM gupta-  
sthānam saṁ || bh yauvanam abhimukhi || M sūjāgñe, N jāgñe || M sthi for  
'stī || N om. ca ||

## Page 287.

1 N yaṣṭigrāhikuyas || M yaṣṭigrāhi || Bh kubjakah || N tistatī sahāyāḥ ||  
NBh paṭahāśubalam || N tamprayete, Bh mamprayataḥ || M syukṣate, Bh  
prehyate || Bh om. paṭakah || 2 Bh yataḥ for yad || M kanyastā, Bh kanyā ||  
3 Bh gacchati for vījayati || Bh kanyā° for kanyakā° || 4 Pr tatā ca for tad aśya ||  
N dārudrot || M paryamto; Bh dārudrotthanya kesasya (!) pa° || 6 Bh lādya ||  
7 Pr prānāḥ tamkaḥ || In bh, °tamkaḥ has been corrected by corr. into °jamgaḥ ||  
M prāṇonāṅgapavāna° || N vīlāsi, Bh vīlāsāḥ || 8 bh surugurunatīḥ, corr.

by cop. to *suragurunatāḥ*; M *guru°*, om. *sura* || 10 N °*tvā amdhakena* || NBh om. *āha ca* || 11 N *rājaputrai* || Pr *rājñam* for *rājñe* || 12 N *devapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || 14 bh PPr M *kuṣṭo*, N *kubjo*, A *kuṣṭa*. Cop. of bh deletes *o*—writing *कुष्ट*—without another correction. In Pr *kuṣṭo* has been corr. by cop. from *kuṣṭi*, Bh *kuṣṭi*; PPr *vāṁtyajo*, A *nāṁtyajo*, M *vāṁtyajyo*, all these MSS. om. *pya* || bh N *vān* for *vāpy* || 15 N *śalakṣa* || N *viśeṣataḥ* || 16 N *rājūdekūṁtaram*; Bh *rājūjñayā* for *rā° eva* || After *eva*, Ψ breaks off || M *puruṣair* for *rāja°* || N *gatvā* for *nitvā* || 17 Bh om. *tristāni* || 18 N *yānapānam*, Bh *yānapātre* || N ins. *sa kaivarttā* for *kai°* || N om. *bhoḥ* || 19 After *adhīṣṭhāne*, Bh *trayo°pi moktaryā* for *sa°yam a° dhā°* || N *gatvā* for *nitvā* || M *ādhyo* for *andho* || 20 After *nusṭhite* Bh: *te grhaṁ mūlyenādūya*, &c., l. 21 || M *āsūdyā* for *āsūdyā* || 21 P *adhāḥ* for *andhāḥ* || 22 Bh *kubjakah* || 23 PPr *stristāni* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *inaṣṭā* || NBh om. *ca* || 24 M *dyam* for *gady ayaṁ* ||

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1 Pr *kūle* || Pr *na yātāḥ* for *nayārah* || N transp.: *yena viṣaṁ* || N om. *tad* || 2 Bh *yena tathū amuṁ*, *thū a* being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || 3 Bh *tam ādūya* || M *pradrṣṭamanāḥ* || Bh *grhaṁ* || 4 Bh *āgatya* || N *m* for *tām* || M *labdhvā* for *labdho* || *hrasnamarpak* | *tad enaṁ* written in bh by corr. on a blank left free by cop. || 5 M °*vasubhiḥ* || Bh *gatanetrāya* || 6 N *kathayī*, Bh *misena* for *kathayitvā* || Bh *prayaccha* || bh *saṁ*; then *prayaccha* | *yena drūk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *tu*) *iti* || 7 N *hrdamārggaṁ* || bh *pratiṣṭhitāḥ*, NBh *prasthitāḥ* for *prati pra°* || N *sopi tam kr°* || 8 bh *khamdīrtya* . . . *svasthūyām*, the blank being filled in by corr. with *sarvaṁ* || Bh *sthūyām*, omitting *śakṣa* || N *culhimustakam* || 9 N *svagrhaṁ*, Bh *eva* for *svayaṁ* || bh °*ryākulitayā*, N *grhavyāpārākulatayā* || Pr *praśāyam*, om. *sa* || Pr *īham* for *īdam* || 10 N *tarābhīṣṭān* || Bh *maṣyān āniya*, °*n ā°* being written as one syllable and *īrāma* being added under *nā* || N *pacati* || 11 M *a* for *ahaṁ* || N *grhavyāpārāṭaṣaṁ* || Bh *bhavān* for *tiṣaṁ* || 12 N om. *darvīm* || N° *pracalaya*, Bh *pracalayatu* || Bh *hrṣṭamanāḥ* || 13 PPr *syrkvanī*, M *syrkkanīṁ*. Gloss. in bh: *jibhehoḍa(?)cāṭeche* || Bh *pralīhan* || N om. *darvīm* || Bh *darvīm ādūya tām* || N *samādūya* || N *tāvat* for *tām* || Bh *cālayitum ārabdhāḥ* || P *prayālayitum*, N *pracalayitum* || 14 N *ārādhbaḥ* || Bh *tām atha cālayito* || N *pracalayato* || Bh *viṣagarbhena bhīppena* || 15 Bh *maṁḍa-maṁḍam* for *śanaḥ śa°* || bh M *agūlata*, Hamb. MSS. and PPr. with us || N *agamat*; Bh *aga[hole]t*; A *amalabū*, a misreading for *agūlata* with following *daṇḍa* || N *ava* for *eva* || N ins. *kṣanaṁ* after *guṇaṁ* || 16 N *manvamāno*

vā vī° In bh gloss on *bāṣpa*°: *bāṣpa* || Bh *vāppagrahaṇam* || PrN *apṛṣṭa-dṛṣṭir* || 17 P *paśupantī* for *paśyati* || N *śhālyamadhye* || Bh transp.: *kevalāni kṛṣṇa*° || 18 N om. *tato* and the following words to *tat* (l. 19) excl. || Bh *tato 'cintayāt* || P *maśyūmisam*, Bh *matasyamūṣam* || 19 Bh *tan na jānāmi trīṣṭanyās ce'ulam samyak kum vā* || 20 N *trīṣṭanyās*, Pr *strīṣṭa-nyās* || 21 N *madvāprāyuka upakrāmāyemaṃ* || Bh *madvadhāya prakramo* || N *athānyasya* || NBh om. *vā* || 22 Bh om. *sa*; PPrM *saṃ* for *sa* || N *nigrahayan*, Bh *gopāyan* for *niḡḡhayan* || 23 N *āṅgya cūmbanādībhiḥ* ||

## Page 289.

1 NBh *apaśyat* || Bh ins. *anurīkṣyamānu va* before *samīpaṃ* || 2 N *śarīrabalaṃ samīkṣya manta*° || Bh *°rthyā... ślakopari pari*°. A later hand writes *śasya* on the blank, where one akṣara has been worn off || Pr *°sīmārthyās tanmastukopari* || 3 bhPrA *paribhramya*, P *paribhrammya*, M *bhramya* || N *ca* for *taṃ*; PPrBh om. *taṃ* || M *tīṣṭaniṃ hrdaye*, Bh *trīṣṭanīhrdayasya* || N *atādayāt* || bhPPrA *kubjakaśarīre pra*° || 4 bh *trīṣṭiyāḥ stano* || Bh (later hand writing on some effaced akṣara) *ti* for *°ntaḥ* || Bh *prṣṭadeśe ca stanaśparśāt kubjāḥ saralātāṃ galah*; N *prṣṭadeśe ca stana-sprṣṭāt* || PPrM *prṣṭapradeśāḥ stana*°, but in Pr, *h* added over the line by cop. || N *kubjāḥ*, PPrM *kubjakasya* || 5 NPPrMBh *saralātāṃ*; but Hamburg MSS. with bh || 6 PPr *kubjakaś caūcēti* || PPrM add *kathā*, 11, Bh *ekādaśmī kathā* || N *śvarṇasiddhāḥ* || 7 NBh *uktāṃ* for *abhihitāṃ* || N *darvākūlatayā*; Pr *derā*° || 8 N *āpadyate* || 9 *tyājyo* has been lost in Bh by a hole, after which the MS. has *ḥ* ||; Pr *tyājyo* for *tyājyāḥ* || NBh *madvākyam* || Bh *akurvato* || 10 bhPPrM *śvarṇa*(Pr *°rṇna*° for *°rna*°) *siddha*(new line in bh)m *anujñāya*. ANBh with us, but in Bh *taṃ* and part of *nu* worn off || 11 PBh *nīrttaḥ* (Bh om. *ḥ*) for *prati*° || bh flourish before *iti* || N om. *iti* || After *iti*, Bh ins. *dīdāśamī kathā* || 12 A *samātha* for *samāptaṃ* || In Bh, *par* worn off || bhA *aparīkṣākārītā* || NBh *aparīkṣītakārītram* || PM *ādyah ślokaḥ* || 13 In the place of this śloka N has only *kudrṣṭaṃ kuparijñātam iti*, Bh *kudrṣṭaṃ kuparijñātam cēti* || Bh om. the rest of the text. In its place N has: *samūptoyaṃ graṃthah* || || *iti śrīśaṅkṣarmavi[ffā]racitāṃ paṃcākhyaṇaṃ samāptaṃ* || As to the copyists' colophons of N and Bh, cp. the end of the 'Variants' || A has all the stanzas of the prasasti, I give all its readings. A *kudrṣṭam* || 14 A *ta bhāreṇa* || After *hrtaṃ*, PPrM ins.. *evaṃ kathā 77 sūktāni ca* || 646 || A 119 for 5 || 15 bhPPr *paṃcatamtrāparanūparanūmakam*; A with us || 16 A *°yuktāṃ*: M *viṣṇu*°, om. *śrī* || 17 M *parakārah* || A *joyeta* || 18 PPrM om. all between stanzas 1 and 7 || 26 bh *°prabhu*° for *°prabha*° || A *°camdraprabha*, then an unfinished *pta*, then *śūrirvṛdhaḥ* ||

From 289, 12 bhN, A, PPrM; Simpl. Bh

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1 A *kkacana* || A °bhogi for °yogi || 2 bhA *samasti vi°* || 3 A *rohini°* for *manmatha°*, and °*visesasya* || 4 bh *lakṣma*, A *lakṣmīh* || 7 bh °*madū°* for °*padā°*; A with us || 8 In the place of *siktā mayā*, bh has a blank filled in by corr. with *samprāpya bhū*, and *mi* written on the superior margin || 9 A *paṭ* for *sat* || In P, *tūni ca* and part of *gram* are lost by a hole || 10 Pr *ganita* || M *ślokaśaṅkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *caṇḍramunibānacandire varṣe kārṭti-kasītadvṛṭtyāyām*, our text gives the reading of  $\Pi^1\Pi^2\Pi^3$  ( $\Pi^2\Pi^3$  °*vāna°* for °*bāna°*;  $\Pi^1\Pi^2\Pi^3$  °*vāsu*) || 12  $\Pi^1\Pi^2\Pi^3$  om. °*dhiṣṭhito*, reading *vudhaiḥ*. Between *pratiṣṭhito* and *rudhaiḥ*  $\Pi^2$  ins. *trāṭa śāstram itī su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti pañcamam ākhyānakam samūptam* || flourish || || *saṃrat 1468 varṣe mārggaśirṣamāse śukla-pakṣe dvīdaśi dine adyēha śrīVīramagrāme mahānāgādhrāyaśrīKāṇḍadadevavya-garāṇye amātyaMahāṃśulāsūpratipattau SatyapurayjñātiyoVā*(corrected from *Joś*, and with an *ṛ* inserted before *vā*)*ḍyanārddanasya bhṛātṛJośharudevasya vīmodāya śrīGaulajñātiyoMuhamṃkesaravutaMahāṃgopālena pañcākhyānakam nāma nītiśā-stram lilikhe* || flourish || *iti pañcākhyānakam nītiśāstram samūptam* || flourish || || *śivam astu sarvajagatu* || || *lekhakapāṭhakayoh śivam* || flourish || *yāval lavaṇa-samudro yāvan nakṣatramamḍito meruḥ* | *yāvac caṇḍrāḍityau tūvad idam pustakam jayatu* || 1 || || flourish || || || N: *saṃrat 1855 varṣe śūke 1720 pravartta-māne kārṭtika śu[śu corr. by cop. to va]di 8 guraṇ lipi śubham* | *Mahāṃdhapu-ranirāsinū śrīGaulajñātiyuldare KāśināthātmajaHārīnāṇḍākhyaena liṣitoyam* [corr. by cop. to *liṣitam*] *śubham* | *aparam pustakam vīkṣya śodhanīyam sadā budhaiḥ* | *hinādhikair svarair varnair aśmīkam dūśanam na hi* | 1 | *trīny āhur avadānāni gūvaḥ prīhṛī sarasvatī* | *narakād ulldharāṇṭy etc japarūpanadohanāt* | 2 | *svārtham parārtham ca likhitōyam grāṇṭhah* || || śrī || || ; A: *iti pañcākhyānam samup-tam* || *Śivasūṃdārena likhitam* || *saṃrat 1574 varṣe āśvadi 9 sukṛe* || P: *yūdr-sam pustake dṛṣṭam* | *tūdrsam liksitam mayā* | *yadī śulldham aśulldham vā mama doṣo na dīyate* || 3 *bhagnapṛstīkaṭṭgrīvā* | *baddhadrṣṭir adhomukham* | *kustena likṣi-tam śāstram* | *yatnena paripālayet* || 4 || *saṃrat 1537 varṣe prathama āśūddharadi 1 bhāume pustikā lakṣitam* || *śubham bhavatu* || *prathame kathā 29* || *dvītiye 7* || *trītiye 15* || *caturthe 12* || *pañcame 12* || *evam kūrā kathā 75* || flourish || *prathame śūktā 388* || *dvītiye śūktā 84* || *trītiye śūktā 67* || *caturthe śūktā 51* || *pañcame śūktā 56* *evam kūrā śūktā 646* || flourish || *śubham bhavatu* || M: *kathā 29* | 7 | 15 | 12 | *evam 75* [cp. colophon of P] *śūktā 388* || 51 | 56 || *śrī eṃcam* [for *evam*] 646 | *śrī* || || flourish || *śrīh* || || flourish || || flourish || || || Pr has no colophon || Bh: *śivam astu sarvajagataś cētī* || *śrīsaṃghaś* | *ciram naṇḍyāt* || *śrībhagavatītripurā mama manīṣitam* || *yī(?)ya(?)rttu* || *khalāḥ vīlayam yāntu* ||

āciram tiṣṭatu puṣṭamkaṃ ॥ 28 flourishes ॥ *Muparāṅgakalasaparvanālha* ॥ ॥ Φ :  
 iti paṃcākhyānam samāptam iti ॥ flourish ॥ ॥ samvat 1661 varṣe jyeṣṭhāmāse  
 śuklapakṣe 2 dvitīyāyāṃ tithau gurvāre śrīVikramapurāṇādhye liṣṭam idaṃ  
 ॥ flourish ॥ rājādhirājaśrīRāyasithajirajayarājye ॥ flourish ॥ ॥ yādṛśaṃ puṣṭa-  
 kaṃ dṛṣṭvā 1 tūlṛśaṃ liṣṭam mayā 1 yadi śum akuddhaṃ vā 1 mama doṣo na dīyate  
 ॥ 1 ॥ flourish ॥ śubhaṃ bhavatuḥ ॥ ॥ kalyāṇam astu ॥ ॥ flourish ॥ ॥

bhN,A,PPrM; Simpl.Bh

## INDEX OF STANZAS

In the following Index, *complete* references are given to the text, printed in HOS, vol. II, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantia by Kielhorn and Bühler. Occasional references are given to the same text as contained in the Hamburg MSS. (HI) *Kathāvaṃśa*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger

- akāraṇāviṣkṛtavarāradūrūṇā* I. 275.  
*\*akūlacaryā viśamā ca goṣṭhi* I. 280  
*akulīno 'pi mūrkhō 'pi* I. 111. Simpl.  
 I. 148.  
*akṛtatyāgamahimnā* Simpl. II. 69.  
*akṛte 'py udyame pumsām* II. 61. Simpl.  
 II. 74.  
*akṛtyaṃ naiva kṛtyaṃ syāt* IV. 36.  
 Simpl. IV. 40.  
*akṛtyaṃ manyate kṛtyaṃ* II. 148. Simpl.  
 II. 144.  
*akṛtvā paurusaṃ yū śikh* IV. 66. Simpl.  
 III. 147; IV. 118.  
*akṛpanam aśaṭham acapalaṃ* II. 114.  
*akṣkūlā va cūṭilam* Simpl. III I. 8.  
*agamyān yah pumān yāti* Simpl. I. 370.  
*agnihotrāphalū vedāḥ* II. 150. Simpl.  
 II. 147.  
*aghaṭitaghaṭitaṃ ghaṭayati* II. 155.  
*ajā va prajā mokṣāt* I. 177. Simpl. I.  
 219.  
*ajātamṛtamūrkkheḥhyo* Intr. 2. Simpl.  
 \*Intr. 2.  
*ajādākṣur va trastair* Simpl. II. 100.  
*ajām ira prajāṃ mokṣāt*, see *ajā va*.  
*ajñātavā adhāsāra°* Simpl. III. 41.  
*ajñātūḥ puruṣā yasya* Simpl. III. 159.  
*ajñānūy jñānato rūpi* II. 175. Simpl.  
 II. 169.  
*ata eva nipyate 'dharo*, see *mudhu*  
*trīṣṭhuti vāci yositāṃ*.  
*ata eva hi vāñchanti* IV. 38. Simpl.  
 IV. 42.  
*\*atīrṣṇā na kartavyā* II. 59. Simpl.  
 II. 73, 77.  
*\*atīlobho na kartavyo* V. 15. Simpl.  
 V. 22.  
*atīsaṃcayalubdhānām* II. 128.  
*atīlalābhasya ca rakṣanūṭthaṃ* Simpl. II.  
 182.  
*attvaṃ iāñchati kāmbaro* Simpl. I.  
 159.  
*atyacchenārviruddhena*, see *antahsthend°*.  
*atyādaro bhaved yatra* I. 408. Simpl.  
 I. 413.  
*atyecchite mantrinī pāṭhivī iā°* I. 221.  
*atyukṣate ca vandre ca*, see *apy ukṣate*.  
*†atha kṛṣṇā dīśah sarvā* III. 125.  
*†atha tasya taroh skandhe* III. 128.  
*atha ye saṃhatā irksāḥ* III. 46. Simpl.  
 III. 59.  
*adeśakūlajūṣm anāyatīkṣamaṃ* III. 100.  
 Simpl. III. 112.  
*†adyaprabhṛti dehaṃ svam* III. 155.  
*adhano dātukāmo 'pi* Simpl. II. 102.  
*adhigataparāmāṛthān panditān* I. 73.  
*adhite yo idaṃ nityaṃ* Simpl. Intr. 6.  
 see *yo 'trāṣṭat pāṭhāt nityaṃ*  
*adhodṛṣṭi bhaved kṛtvā*, see *kampamānam*  
*adho 'reksa*.  
*adhyardhād yoganāśatād*, see *sapāṇād*.  
*anantapāraṃ kulā śubhasūstṛaṃ* Intr. 4,  
 Simpl. Intr. 5.  
*anabhyñño gunānām yo* I. 61. Simpl. I.  
 73.  
*anarthkṛtān manasyānām* Simpl. I. 142.



†\*anāgataṃ yaḥ kurute sa śobhate III.  
194. Simpl. III 164, 166.  
†anāgataṃ bhayaṃ dr̥ṣṭvā II. 10.  
\*anāgataratīṃ cintāṃ V. 53. Simpl.  
V. 71, 72.  
\*anāgatarudhātū ca I. 326. Simpl. I.  
318.  
anālīṣṭo 'pi bhūpaśya Simpl. I. 88.  
anārambho manusyañāṃ, see anūrambho  
hi kuryānām.  
anārambho hi kuryānām III. 114.  
anār̥ṣṭhate deśe Simpl. II. 53.  
anicchato 'pi duḥkhāni II. 156.  
anindyaṃ api nindanti Simpl. II. 156.  
aniguktā hi sācivye, see anuyuktā hi  
sācivye.  
anirvedaḥ śriyo mūlaṃ I. 332. Simpl.  
I. 329.  
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224.  
anīṣṭaḥ kunyakūyā yo Simpl. IV. 73  
(not in HI).  
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anūḍhā mandire yasya Simpl. IV. 67.  
anṛtaṃ satyaṃ ity āhuḥ Simpl. I. 186.  
anṛtaṃ sāhasaṃ māyī I. 143. Simpl.  
I. 195.  
anekadosadulṣṭo 'pi I. 227. Simpl. I.  
242.  
anekayuddhaviḥṣayī III. 8. Simpl. III.  
11.  
anena siddhyatī hy etan I. 324.  
antahpuracarair̥ sārḍhaṃ I. 40. Simpl.  
I. 55.  
antargūḍhabhujamgamam I. 356. Simpl.  
I. 375.  
antarlinabhujamgamam, see antargūḍha°.  
antar vīṣṇayā hy etā I. 150. Simpl.  
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antahsārair̥ akutīlāṇi I. 96.  
antahsthenā iru ḥḥena IV. 63. Simpl.  
III. 140; IV. 112.  
antyajo 'pi yadā sūkṣi I. 392. Simpl. I.  
404.

antyāśṭhāgato 'pi Simpl. IV. 110.  
antyāvastho 'pi budho I. 424.  
\*andhakah kubjakaś caiva V. 69. Simpl.  
V. 91, 100.  
†andho vā badhuro vātha V. 74. Simpl.  
V. 98.  
anyathā sūstragarbhinyū II. 157.  
anyapratūpaṃ āśūḍya Simpl. I. 107.  
apakīrīsu mā pūpaṃ I. 164.  
apamānaṃ puraskṛīya Simpl. HI, III.  
164.  
\*aparīkṣitaṃ na kartavyaṃ V. 13.  
Simpl. V. 18.  
aparādo bhaved yena I. 174.  
apasūrasamāyuktaṃ III. 110. Simpl.  
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apāyasamādarśanajūṃ vipattim I. 47.  
Simpl. I. 61.  
api kūrurūṣo bhīṣṭaḥ I. 112. Simpl. I.  
149.  
api kūrurūṣo māṅge Simpl. V. 104, 106.  
api putrakalatrair̥ vā Simpl. I. 357.  
api prāṇasamān īṣṭān III. 111. Simpl.  
III. 121.  
api brahmacāridhaṃ kṛtvā Simpl. I. 275.  
api mandatvam āpanno Simpl. II. 167.  
api vīryotkataḥ śatrur̥ Simpl. III. 136.  
api sūstresu kuśalū Simpl. V. 40, 43.  
api saṃpūrnātāyuktāḥ, see saṃpūrnēnāpi  
kartavyaṃ.  
api saṃmūnasamāyuktāḥ I. 115. Simpl.  
I. 153.  
api śthānuvāl āśīnaḥ Simpl. I. 49.  
api syūt̥ putṛhū vaiṛi Simpl. III. 143.  
api svalpataraṃ kūryaṃ Simpl. I. 98.  
api svalpaṃ asatyam̐ yaḥ I. 91. Simpl.  
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apūjīto 'tūhīr̥ yasya IV. 5.  
apūjyā yatra pūjyante III. 173.  
apṛṣṭas tasya tad brūyūd I. 49.  
apṛṣṭēnāpi vaktavyaṃ III. 3. Simpl.  
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- apṛṣṭo 'trāpradhāno yo* Simpl. I. 32.  
*apekṣitah kṣīnabalo 'pi śatruḥ* I. 171.  
*apṛyātmano vināśaṃ ganayati* Simpl. I. 395.  
*apy uktaḥ ca raudre ca* I. 78. Simpl. I. 103.  
*aprakṛtīkṛtāśaktiḥ* Simpl. I. 31.  
*apranūyyo 'tūtiḥ sūyam* I. 130. Simpl. I. 170.  
*apradhānaḥ pradhānaḥ syūt* I. 17. Simpl. I. 34.  
*apramūḍaḥ ca kartavyas* I. 58.  
*aprāptakūlaṃ vacanaṃ* I. 23. Simpl. I. 63.  
*apriyasyāpi vacasaḥ* I. 235.  
*apriyāny api kurvāno* I. 228.  
*apriyāny api paṭhyāni* Simpl. II. 161.  
*abalāḥ pronnatāṃ, see yo 'balāḥ pro'.*  
*abhīnavasavaharīnayaṇīḥ* III. 108. Simpl. III. 119.  
*abhimatasiddhir aśeṣa* V. 30. Simpl. V. 30.  
*abhyukto balaratī duge* III. 39. Simpl. III. 47.  
*abhyaktaṃ rahasi gataṃ* I. 24.  
*abhyucchrīte mantrīni, see alyucchrīte.*  
*abhracchāyā khalapitīḥ, see meghar-chāyā.*  
*amitraṃ kurute mitraṃ* III. 198. Simpl. IV. 24. Cp. *yo 'mitraṃ kurute mī'.*  
*amṛtaṃ śikṛe vahnir* I. 98. Simpl. I. 128.  
*amṛtasya prarāhṛt kiṃ* Simpl. II. 57.  
*amḥhasā bhidyate setuḥ* I. 76. Simpl. I. 102.  
*ayaṃ dūtīrthasamkṣepaḥ* III. 78.  
*ayaṃ nijaḥ paro reti* Simpl. V. 38.  
*ayaśaḥ prāpyate yena* II. 95. Simpl. II. 108.  
*arakaṣitaṃ tīṣṭhati daravarakaṣitaṃ* Simpl. I. 20, 323; V. 44.  
*arakaṣitāraṃ rājūnaṃ* III. 65. Simpl. III. 75.  
*aranyaruditaṃ kṛtaṃ* I. 245.  
*arito 'bhyāgato bhṛtyo* III. 208.  
*aratiḥ saṃdhūryate nūbhīr* Simpl. I. 81.  
*\*arthasyāpārjanaṃ kṛtvā* II. 133. Simpl. II. 122, 148.  
*arthānām ayaṃ dūḥkham* I. 123. Simpl. I. 163; II. 118.  
*arthārthī jīvaloko 'yaṃ* Simpl. I. 9.  
*arthārthī yāni kṛtūni* Simpl. II. 119.  
*arthena tu vīhanasya* II. 71. Simpl. II. 85.  
*arthena balavān sarva* II. 69. Simpl. II. 83.  
*arthebhyo 'pi hi vṛddhebhyaḥ* Simpl. I. 6.  
*arthair arthā nibadhyante* I. 3.  
*alaktako yathā rakto* Simpl. I. 145.  
*alpe ca guṇāḥ, see svalpe 'pi guṇāḥ.*  
*aradhyāṃ vāthavāgumyam* I. 354. Simpl. I. 369.  
*aradhyo brāhmano bālāḥ* I. 156. Simpl. I. 201.  
*avaśyagatvaratī prānair* I. 420.  
*avaśyaṃ pītur ācāraṃ, see yo 'vaśyaṃ pītur.*  
*avaskandapradānasya* III. 32. Simpl. III. 39.  
*avidugdhasya bhaktasya, see viśadig-dhasya.*  
*aviditāśmanah śaktiṃ* I. 193, 330. Simpl. I. 237, 325.  
*avīralam apy anubhūtiḥ* II. 180.  
*aviruddhaṃ sukhaṣṭhaṃ yo* Simpl. I. 362.  
*avīśvāsaṃ sadā tīṣṭhet* III. 52. Simpl. III. 62.  
*avyarasyūyinaṃ ālasyaṃ* II. 115.  
*\*aryāpāreṣu rāyāpāraṃ* I. 8. Simpl. I. 21.  
*āsaktīr balinah śatroḥ* Simpl. I. 319.  
*āśanūd indriyānīva* Simpl. I. 8.  
*āsuddhaprakṛtau rājāni* Simpl. I. 301.  
*ākṛvann api boddhavyo* I. 120. Simpl. I. 160.  
*āśocyanīha bhūtāni* I. 337. Simpl. I. 334.

*āśvāḥ śaśtriṃ śāstram* I. 69, 84. Simpl.  
I. 110.

*asamśayaṃ ksatraparigrahakṣamū* I. 211.

*asatām saṅgalosena* Simpl. I. 251.

*asatī bhārati salajjā* Simpl. I. 418

*asatyah satyasaṃkūśāḥ* I. 439.

*asamādadhūno mānūndhak* III. 11. Simpl.  
III. 14.

*asamāh samīyamānah* I. 62. Simpl. I.  
74.

*asamṣattan paro lābho* Simpl. II. 176.

*asamprīptarajā gaurī* III. 183.

*asahāyah samartha* 'pi III. 48. Simpl.  
III. 56.

*asahyāny api soddhānī* II. 101.

*asāḥkhanī api prajñā*, see *asāḥkhanī vit-*  
*tahīnā*.

*asāḥkhanī vittaḥkhanī* II. 1. Simpl. II. 1.

*asāḥkhyam śatī um ālokya* Simpl. III. 137.

*aham hi sammato rājāno* Simpl. I. 279.

*ahimsāpūrrako dharmo* III. 94. Simpl.  
III. 104.

*ahitahitarvīrāśūnyabuddheḥ* I. 15.

*aho khalabhujangasya* Simpl. I. 305.

*ākārair vṛgitair gatya* I. 21. Simpl.  
I. 44.

*ākūnah śobhate rājā* I. 371.

*ākheṭakam vṛthākṣeṣam* Simpl. I. 388.

*ākheṭakasya dharmena* Simpl. I. 129.

Cp. *pāpāddhivād adharmena*.

*āgataṃ vṛgraham drṣṭvā* Simpl. III. 22.

*āgataś ca gataś cātra* IV. 32. Simpl.  
IV. 31, 36.

*ātire vyasane prāpte* Simpl. V. 41.

*ātmanah śaktim udvīkṣya* I. 192. Simpl.  
I. 236.

*ātmano mukhadoseṇa* IV. 42. Simpl.  
IV. 44.

*ātmavargaṃ paritykṣya*, see *tyaktās cā-*  
*bhyantarā yena*.

*ādāv atyupacāracāturvīṇayā* I. 286.

*ādityacandrāv anilo 'nalaś ca* I. 141,  
395. Simpl. I. 182, 405. .

*ādan citte tataḥ kāye* I. 126. Simpl. I.  
166.

*ādan na vāpranayinām* Simpl. I. 246.

*ādan sāma prayoktavyam*, see *sāmnatī-*  
*vādan*.

*āpalkāle tu samprāpte* Simpl. II. 112.

*āpadaṃ prāpnuyāt svāmī* I. 300. Simpl.  
I. 292.

*āpadarthe dhanam rukṣed* Simpl. I. 356 ;  
III. 86.

*āpadī yenāpaktam*, faulty reading for  
*āpadī yenāpā*, q. v.

*āpadī yenāpaktam* I. 339 ; IV. 15.  
Simpl. I. 336 ; IV. 16.

*āpanuśāya vibudhaiḥ* Simpl. II. 171.

*āpātumātrasaundaryam* I. 388.

*āyātī śkhalitaiḥ pādair* I. 152. Simpl.  
I. 198.

*āyānuśatalabdhānya* II. 126.

*āyuh karma ca vittalam ca* II. 64.

*ārūḍhyamīno nṛpatih prayatnād* I. 273.

*āropyate 'smā śailāgrām* I. 19.

*āvartah saṃśayānām* I. 146. Simpl. I.  
191.

*āsanāc chayanād yānāt* Simpl. IV. 65.

*āsane śayane yāne* III. 209.

*āsannam eva nṛpatir* I. 28. Simpl. I.  
35.

*āstūṃ tāvat kim anyena* IV. 48. Simpl.  
IV. 90.

*āharann api na svastho* I. 265.

*īksor agrāt kramaśah* II. 31.

*icchati śatī sahasraṃ* V. 62. Simpl.  
V. 82.

*itah sa dasyah prāptaśrīr* Simpl. I. 245.

*iṣṭam dadāti grhnāti*, see *dadāti prati-*  
*grhnāti*.

*iha loke hi dhaninūṃ* Simpl. I. 5.

*īśvarū bhūrīdānena* II. 56. Simpl. II. 67.

*ukto bhavati yah pūrvam* I. 238. Simpl.  
I. 244, 422.

*ucchedyam api vulvāṃso* III. 53. Simpl.  
III. 63, 145.

*utkṣipya tittibhak pāḍan* I. 329. Simpl.  
I. 314. Cp. *svacittakalpto garvaḥ*.

\**uttamam pranipātena* IV. 61. Simpl.  
IV. 109, 114.

*uttarāt ullaraṃ vāhyam* I. 46. Simpl.  
I. 60.

*uttiṣṭha kṣanam ekam* V. 18.

*uttiṣṭhamānas tu paro* Simpl. I. 234

*ṭpatato 'py antarikṣam* II. 184.

*ṭpatanti yat ākāśe* Simpl. II. 123.

*utsāhasaktiyutwikrama°* II. 122.

*utsāhasaktisappanno* III. 23. Simpl.  
III. 30.

*utsāhasappannam adirghasūtram* II. 113.

*udirito 'ritthak paśunāpi grhyate* I. 20.  
Simpl. I. 43.

*udhrtesv api śastresu* III. 79.

*udyatesv api śastreṣu*, see *udhrtesv api*.

*udyamena vinā rājan* Simpl. II. 132.

*udyamena hi sudhyanti* II. 139. Simpl.  
II. 131.

*udyoginam puruṣasiṃham upaṭi lakṣmīr*  
Simpl. I. 361; II. 130.

*unnamyōnnamya tatratā* II. 75. Simpl.  
II. 91.

*upakūṭāḍ dhi lokūnām* II. 29. Simpl.  
II. 34.

*upakāriṣu yaḥ sādhuḥ* IV. 60. Simpl.  
I. 247; IV. 108.

*upadeśapradātṛnām* IV. 59. Simpl. IV.  
107.

\**upadeśo na dātavyo* IV. 55. Simpl.  
I. 390; IV. 97, 101.

*upadeśo hi mūrkhānām* Simpl. I. 389.

*upanatabhayair yo yo* III. 202.

*upaviṣṭaḥ sabhūmadhye* Simpl. III. 109.

\**upāyam cintayed vulvān* I. 393. Simpl.  
I. 406.

*upāyānām ca sarveśām* Simpl. I. 12.

*upāyena jāyo yādṛg* Simpl. I. 209.

\**upāyena hi tat kuryād* I. 159. Simpl.  
I. 207.

*upārjitānām arthānām* I. 2. Simpl. II.  
150.

*upeksutah kṣinabalo 'pi śatruḥ* Simpl. I.  
235.

*uśanū vetṭi yac chāstraṃ* I. 142. Simpl.  
I. 185.

*ūsmā hi vltajo vrdhṣm* II. 52. Simpl.  
II. 64.

*rnaśeśam agniśeśam* III. 219. Simpl.  
III. 178.

*rtumatyām tu tiṣṭhantīyām* III. 187.

*ekam hanyān na vā hanyād* Simpl. I.  
206.

*eka eva hitārthāya* III. 70. Simpl. III.  
80.

*ekam nāma jadātmakasya* I. 206.

*ekam aśvānrte hanti*, see *pañca paśvanrte*  
*hanti*.

*ekam utkanthayā vyōptam* I. 199.

*ekam bhūmipatīḥ karotī* I. 223. Simpl.  
I. 240.

*ekasthāne prasūte rāg*, see *ekū prasūyate*  
*mātā*.

*ekasya karma saṃpīkṣya* Simpl. I. 342.  
*ekasya janmano 'rthe* I. 173.

*ṭekasya dukkhasya na yāvād* II. 185.  
Simpl. II. 175.

*ṭekasyāpy atīther annam* III. 147.

*ekah vīadu na bhūṅjita* Simpl. V. 103.

*ekākini vanavāsiny* I. 5.

*ekāhi grhasaṃtyaktah* V. 11. Simpl.  
V. 15.

*ekā prasūyate mātā* IV. 6. Simpl. IV.  
5.

*ekena smitapūṭalūhararūco* Simpl. I  
136.

*ekenāpi gunavatā* Iptr. Simpl. H 9, I 5.

*ekenāpi sudhirena* IV. 37. Simpl. IV.  
41.

*ekṣām vāci śukavad anyeām* Simpl. I.  
62.

- \**ekodarāḥ prthaggrīvā* II. 6. Simpl. V. 101, 102.  
*eko 'pi ko 'pi seryo yaḥ* III. 62.  
*eko bhārah nadā sasto* III. 56. Simpl. III. 66.  
*etadarthe kulīnānām* I. 305. Simpl. I. 297.  
*etāḥ sūnthaparā nāyah* V. 50. Simpl. V. 65.  
*etāḥ hasanti ca rudanti ca* I. 148. Simpl. I. 192.  
*erundabhinḍārkanaluk* Simpl. I. 96.  
*ṭevam ilopyu bahusāḥ* III. 161.  
*evam ca bhāsate lokāḥ* Simpl. V. 20.  
*evam jñātvā narendrena* Simpl. I. 84.  
*ṭevam uktvā sa dharmātma* III. 150.  
*evam manusyam upy ekaṃ* III. 47. Simpl. III. 55.  
*ṭena sākunikaḥ śete* III. 136.  
*ehy āgaccha samūrisāsanam* II. 48. Simpl. I. 253; II. 60.  
*aśiaryavanto 'pi hi nirdhanāḥ te* II. 164.  
*autsukyagrabhābhramatū a drśtāḥ* II. 182.  
*auśadhāthasumantrīnām* Simpl. I. 203.  
*kah kulāḥ kāmī mitrāni* I. 271.  
*kaccul aśūduśūnyeṣu*, see *ripor aśūduśūlāni*.  
*kaṇṭakasya ca bhagnasya* I. 222.  
*kathānvetam satkari°* Praśasti I.  
*kanakabhūsanasaṃgrahanocito* I. 63. Simpl. I. 75.  
*kapinām ramyāśvīnām* V. 59. Simpl. V. 79.  
*ṭkapotudevā sury āsa*, vol. xii, p. 49 ff.  
*kaṃalamadhunas tyaktvā* I. 290.  
*kampamānam adho 'vekṣā* I. 153. Simpl. I. 199.  
*kamphaḥ svedas tathā* Simpl. HI I. 187.  
*karasādo 'mbaratyāgas* I. 137. Simpl. I. 178.  
*karnarīṣena ca bhagnaḥ* Simpl. I. 303.  
*kartavyaḥ pratidivasam prasannacittaiḥ* II. 160.  
*kartavyam eva kartavyam* I. 426.  
*\*kartavyāny eva mitrāni* II. 169.  
*kalahāntāni harmyāni* V. 57. Simpl. V. 76.  
*kalpayati yena vrttim* I. 48.  
*ṭkaccit ksultrasamūcārah* III. 121.  
*kākamūṣam tathōcchīṣam* I. 302. Simpl. I. 294.  
*kāke śaucam dyūlakāreṣu satyam* I. 110. Simpl. I. 147.  
*kāce manir manau kāco* Simpl. I. 77.  
*kūmavyāyam upetya*, reading of Simpl. III for *dhyānavyāyam u°*.  
*kūyah samnūhītāpīyah* II. 194. Simpl. II. 177.  
*kārunān mitratām eti* II. 26. Simpl. II. 31.  
*kūrunyam samvibhāgāś ca* II. 20. Simpl. II. 24.  
*kūrkuṣyam stanayor drśas* I. 147. Simpl. I. 190.  
*kārttike vātha caire ca* III. 31. Simpl. III. 38.  
*kāryasyāpekṣayā bhuktuṃ* Simpl. III. 173.  
*kāryākāryam anāryam* I. 234.  
*kūryāny arthāramardena* I. 224.  
*kāryāny ultamadandāsūhasaphalāny* I. 357. Simpl. I. 376.  
*kūlah samnūhītāpīyah*, see *kūyah sam°*.  
*kūlūtkramanam vrtter* I. 116. Simpl. I. 154.  
*kālindiyāḥ pulinendranīlā°* I. 293.  
*kāle yathāvad adhigata°* I. 27.  
*kālo hi sakrā abhyeti* III. 117.  
*kāvyaśāstravinodena* II. 171.  
*kāśi vivarjayec cauryam* V. 38. Simpl. V. 52.  
*kim śakyam sumatimatāpi tatra* II. 176.  
*kim śakyam buddhimatām* I. 184.  
*kim karisyati pāṇḍityam* I. 384. Simpl. I. 394.  
*kim karoty eva pāṇḍityam*, see *kim karisyati*.

- †*kiṃ krandasī nirākraṇḍa* IV. 27. Simpl. IV. 29.  
*kiṃ gajena prabhinnena* I. 231.  
*kiṃ candanaiḥ sakapūrais* II. 45. Simpl. II. 55.  
*kiṃ cintitena bahunū* II. 153.  
*kiṃ tayā kriyate dhenvā* Introd. 3. Simpl. Introd. 4.  
*kuṃ tayā kriyate lakṣmī* Simpl. II. 134; V. 37.  
*kiṃ tena jātu jūlena* Simpl. I. 26.  
*kiṃ paurnṣaṃ sakati yena* II. 167.  
*kiṃ bhaktendūmarthena* I. 72. Simpl. I. 97.  
*kiṃ bhūsitena gurunū* I. 322.  
*kirīṭamanicitresu* Simpl. III. 150.  
 †*kukṛtaṃ kuparijñātaṃ* V. 12. Cp. *kudrstaṃ ku°*.  
 \**kudrstaṃ kuparijñātaṃ* V. 1. Simpl. V. 1, 17. Cp. *kukṛtaṃ ku°*.  
*kuputro 'pi bhavet puṃsūṃ* V. 14. Simpl. V. 19.  
*kubjasya kīṭakhūlasya* II. 84. Simpl. II. 89.  
*kuranti tūrat prathamam* Simpl. I. 193.  
*kurvaṇ api ilyatikānī, see anekadosadusṭo 'pi*.  
*kurvaṇ hi vaitasam vrttiṃ, see kramāt vaitasa°*.  
*kulaṃ ca śilaṃ ca* III. 191. Simpl. IV. 71.  
*kulapatanam janagarhām* I. 135. Simpl. I. 176.  
*kūḷalekhyair dhanotsargair* Simpl. III. 138.  
*kūrmasaṃkocam āśāḍya* III. 17. Simpl. III. 21.  
*kṛtaniścayino vandyās* II. 146. Simpl. II. 142.  
*kṛtāśalam asatsu naṣṭam* I. 243.  
*kṛtāntapāśabaddhānām* II. 4. Simpl. II. 5, 172; III. 169.  
*kṛtāntavikṛtām karma* I. 380.  
*kṛtā bhikṣā rekair vitarati* Simpl. I. 11 (om. III).  
*kṛti kasya budhah ko 'tra, see tasyāḥ kṛte*.  
*kṛte pratikṛtaṃ kuryād* V. 64. Simpl. V. 84.  
 \**kṛte viniścaye puṃsūṃ* I. 196.  
*kṛtyaṃ devadvijātīnām* III. 55. Simpl. III. 65.  
*kṛtyākṛtyaṃ na manyeta* Simpl. I. 277.  
*krtrimaṃ nāsam āyāti* II. 25. Simpl. II. 30.  
*krtrvā kṛtyard is tirthair* Simpl. III. 71.  
*kṛtīparādham nistah saṃ* I. 355.  
*kṛtām api dharām jivā* II. 108.  
*krpano 'py akulino 'pi, see vīḍo 'pyaku°*.  
*kṛmayo bhasma viśṭhā vā* I. 351.  
*ke nama na vmaṣyanti* Simpl. IV. 86.  
*ketih pralohati majjāṃ* Simpl. I. 175.  
*kevalam vyasanasyōkṣam* Simpl. II. 181.  
*ko gatvā yamasadanam* I. 320.  
*ko grhnāti phanamaniṃ* I. 316.  
*ko 'tibhārah samarthānām* I. 22. Simpl. II. 51, 121.  
*ko dhīrasya manasvinah* II. 111. Simpl. II. 120.  
*kopaprasūlavastūni* I. 29. Simpl. I. 36.  
*ko 'rthān prīpya na garvito* I. 109. Simpl. I. 146.  
*ko vā laxya manasvino, see ko dhīrasya mā°*.  
*kosaksuyo na nūtrā ca* Simpl. III. 128.  
*kaṇṣeyam kṛmijaṃ suraṇam* I. 70. Simpl. I. 94.  
*kramāt vaitasavrttis tu* III. 16. Simpl. III. 20.  
*kṛyādḥikam vā vacanādḥikam vā* I. 55.  
*kṛyāsu yuktair nrpa cāracakṣuḥ* I. 236.  
*krūro lubdho 'laso 'satyah* III. 20. Simpl. III. 26.  
*klbe dhairyaṃ, see kāke śaucam*.  
*kleśasyāṅgam adattvā* V. 31. Simpl. V. 32.  
*kva gato mrgo na jivati* I. 163.  
*kva sa dāśarathah svarge bhūtvā* III. 232.



*citravādūkathair*, see *citracūṭukarair*.  
*citravādakathair*, see *citracūṭukarair*.  
*ciraṃ duglho* 'naḍvān I. 246.

*chāyāsuptamrgaḥ śakunta*° II. 2. Simpl.  
 II. 2.

*chittvā pāśam apīśya kūṭa*° II. 67.  
 Simpl. II. 81.

*chidreṣvanarthā bhakṣibhuvanti*, p. 251, 2.

*jananūmano harati jātaraṭi* I. 213.

*janitā cōpanetā* ca Simpl. IV. 66.

\**ṭjambuko hudaṇudhena* I. 122, 155.

Simpl. I. 162.

*jayanti te jūh*, see *te jayanti*.

*jālpanti sārḍham anyena* I. 105. Simpl.  
 I. 135.

*jātaḥ putro* 'nujāta' ca I. 385.

*jātamūtram na yah kṛtūṃ* I. 191.

Simpl. I. 233, 364; III. 3.

*jātaśya naditire* Simpl. I. 28.

*jātēti kanyā mahutīha cintā* I. 212.

*jānann api naro daivāt* IV. 31 Simpl.  
 IV. 35.

*jālam ālāya gacchanti* Simpl. II. 8

Cp. *saṃhatāḥ tu hiraṇyime*.

*jihvā lanlyapra*° Simpl. II. 3.

*jiryanti jiryataḥ keśā* V. 63. Simpl.  
 V. 16, 83.

*jivanto* 'pi mrlāḥ paūva I. 264 Simpl.  
 I. 266.

*jīvan naro bhadrūśālūni paśyati*, p. 254 14.

*jvēti prabruvan proktah* I. 37. Simpl.  
 I. 53.

*jñānaṃ cakṣur na tu drk* II. 96.

*jñānaṃ madāṇarpaharaṃ* I. 368.

*jñānaṃ maṇḍopasamanam*, see *madādikū-*  
*lanam śūstram*.

*jvālāsataruddhāmaram* I. 321.

*ṭtatas taṃ lubdhako dr̥ṣṭvā* III. 151.

*ṭtatas tadvacanam śr̥utvā* III. 141.

*ṭtataḥ saṃtrastahṛdayah* III. 126.

*ṭtato divyāmbaradhara* III. 162.

*ṭtato yastūṃ śalūkūṃ* ca III. 157.

*ṭtat tathā sūdhayūṃ etae* III. 148.

*tat te yuktam prabho kartum*, see *tatra*  
*yuktaṃ pra*°.

*ṭtatra taptvā tapo ghoram* vol. xii,  
 p. 50.

*ṭtatra dūānalam dr̥ṣṭvā* III. 165.

*tatra yuktam prabho kartum* III. 34.  
 Simpl. III. 42.

*tadarthaṃ* ca *kulinānūṃ*, see *etadarthe*  
*ku*°.

*tad daivam iti saṃcintya*, see *na daivam*  
*iti saṃcintya*.

*tanaro* 'py āyatū nityam Simpl. II. 7.

*ṭtapas tepe tato vasa*° vol. xii, p. 46.

*taṇū gurū kim*, see *kim taṇū kṛyate*

*talavad dr̥ṣyate vyoma* I. 438.

*ṭtasmāt traṃ dṛeam utarjya* III. 140.

*tasmāt saraprayatnena tṛiarga*° III.  
 210.

*tasmāt saraprayatnena nāmāpi* IV. 46.  
 Simpl. IV. 85.

*tasmāt syāt kalaho gatra* V 56. Simpl.  
 V. 75.

*tasmād ekāntam āśūḍya* Simpl. III. 7.

*tasmād dugam dr̥ṣṭam kṛtvā* III. 42.  
 Simpl. III. 51.

*tasmād mūḥayet kanyūṃ* III. 185.

*ṭtasmān na śocāmi* p. 151, 10 and pāda 3  
 of II. 93. Simpl. II 105, pāda 3,  
 and p. 25, 17.

*tasmān na syāt phalam gatra* III. 14.  
 Simpl. III. 18.

*taśya katham na cūṭi* Simpl. V. 33.

*ṭtasya tadvacanam śr̥utvā* III. 143.

*taśyāḥ kṛte budhah ko nu* II. 109.

*tādūti api dandena* Simpl. IV. 89.

*tādūto* 'pi durukto 'pi Simpl. I. 89.

*tānūndriyāṇy avikalāni* II. 81. Simpl.  
 V. 26.

*tāraj janmāpi dukkhāya* I. 263. Simpl.  
 I. 265.

*tārat pritr bhavel loka* II. 41. Simpl.  
 II. 47.



- tāvat syāt sarvakṛtyeṣu* II. 147. Simpl. II. 143.
- tāvat syāt suprasannāśas*, see *tāvad eva pradhūnam syāt*.
- tāvad eva pradhūnam syāt* V. 49. Simpl. V. 64.
- tāvad bhayasya bhetaṛyaṃ* I. 170.
- tānām vākyāni kṛtyāni* Simpl. I. 140.
- †tiraścām api yatrédrk* II. 199.
- tīryānām puruṣam vāpi* III. 106. Simpl. III. 116.
- tīṣṭhan yo madhyago nityaṃ* III. 43. Simpl. III. 52.
- tīṣṭhen madhyagato nityaṃ* and *tīṣṭhed yo madhyago*, see *tīṣṭhan yo madhyago nityaṃ*.
- †tīrasaḥ kotyo 'rīdhakoti ca* III. 164.
- †tīkṣṇopāyapṛāptigamyo* III. 223.
- \*tūlām lōhasahasāśasya* I. 404, 409. Simpl. I. 409, 414.
- tulyārthaṃ tulyasūmarthyam* Simpl. I. 248.
- trnāni nōnmūlayati pra°* I. 94. Simpl. I. 122.
- trnāni bhumir udakaṃ* I. 131. Simpl. I. 171.
- trṣṇe devi namaḥ tubhyaṃ* II. 99. Simpl. V. 81 (ep. lobhād eva narī mūlā).
- te jayanti jinā gesūṃ* V. 9. Simpl. V. 12.
- te dhanyās te rivekajñās* Simpl. I. 262.
- tenāpi ca raro datto* I. 190. Simpl. I. 231.
- \*tyaktūś cūbhyan tarū yena* I. 260. Simpl. I. 259.
- tyajanti mītrāni dhanena hīnaṃ* II. 106.
- tyajet kṣudhārtā*, see *bubhukṣitāḥ kim na*.
- tyajet ekaṃ kulasyārthe* Simpl. I. 355; III. 84.
- tyāginī sūre viduḥ ca* III. 222.
- tyājyaṃ na dhairyaṃ* Simpl. I. 316.
- trayaḥ sthūnam na muñcantī* I. 160.
- †trayā saha mayācāryam* I. 282.
- daṃṣṭrāvīrahitāḥ sarpo* II. 70. Simpl. I. 232; II. 12, 84; III. 49.
- dakṣiṇābhisamrddhasya* Simpl. III. 156.
- danḍam muktē nṛpo yo 'nyān* Simpl. III. 146.
- dattvā tām eva yācuntī*, see *dātūro 'py atra yācante*.
- dattvāpi kanyakām varī* Simpl. I. 276.
- dattvā yācanti puruṣā*, see *dātūro 'py atra yācante*.
- dadātī pratigrhṇātī* II. 39; IV. 11. Simpl. II. 45; IV. 12.
- dadyāt sādhuḥ yadī nijapade* Simpl. I. 366.
- dantasya niskosanakena rājan* I. 59. Simpl. I. 71.
- dayitojanaprayago* II. 179. Simpl. II. 174.
- daśatabhaye 'pi dhātari* I. 79. Simpl. I. 104.
- dātūro 'py atra yācante* II. 117.
- dātū laghur api seryo* Simpl. II. 68.
- dūnam bhogo nāśas tīro* Simpl. II. 151.
- dūnena tulyo nudhir asti nānyah* II. 131. Simpl. II. 158.
- †dārūdryarogadukkhāni* III. 139.
- dārūdryasya parā mūlī* Simpl. II. 159.
- dārūdryāt puruṣasya bāndhava°* II. 78.
- dārūdryād dhṛiyam eti*, see *nīdravyo hṛiyam eti*.
- dāreṣu kīṃcit puruṣasya* I. 74. Simpl. I. 100.
- †dāvāgninēra nīrdagdhā* III. 134.
- dīkṣu bhūmau tathākāśe* I. 207.
- duḥkham ātmā paricchedtum* I. 323.
- duradhyamah parabhaḡo* I. 333. Simpl. I. 330; V. 34.
- durārādhyāḥ śṛīyo rājñām* Simpl. I. 67.
- durārādhyā hi rājñāḥ* Simpl. I. 64.
- durārohaṃ padaṃ rājñām* Simpl. I. 66.
- durguṃ trikūṭaḥ parikkhā* Simpl. V. 90.
- durgasthā api vadhyante* Simpl. III. 144.
- durjanagamyā nāryaḥ* I. 272. Simpl. I. 278.

*durjanaḥ prakṛtiṃ yāti* I. 240.

*durāvase ghanatimire* III. 177. Simpl.

IV. 53. (Cp. the following stanza.)

*durdvase 'śatapakṣe* I. 133. Simpl. I. 173. (Cp. the preceding stanza.)

*durmantrān nṛpatir vinasyaṭi* I. 129.

Simpl. I. 169.

*durmantrinam kam upayānti* III. 211.

Simpl. III III. 160.

*durlabhū strīna cittaṇa* Simpl. III. 149.

*dustabuddhir abuddhiś ca* and *dustabuddhir dharmabuddhir*, see *dharmabuddhir abuddhiś ca*.

*duṣprāpyāni bahūni* Simpl. V. 28.

*dūtaṃ vā lekhaṃ vā* III. 75.

*dūta eva hi saṃdadhyāt* III. 76.

*dūramūrgaśramaśiūtāṃ*, see *dūrayātāṃ*.

*dūrasthānām aridyānām* Simpl. IV. 72.

*dūrasthām apī yena paśyasi* I. 205.

*dūrād ucchṛīṭapānūr ārdra* I. 285.

*dūrayātāṃ pathaśrīntāṃ* IV. 4. Simpl. IV. 4.

† *dero 'pi tuṃ laighayitum*, p. 151, 8 and pāda 2 of II. 93. Simpl. II. 106, pāda 2, and p. 25, 16.

*deśaṃ kṛtāṃ kīryaṃ* I. 258.

*deśam utṛjya ju antī*, see *trayaś sthānaṃ na muñcanti*.

*deśānām uparī kṣmipā* I. 117. Simpl. I. 155.

*deśāntareṣu bahurudhabhūṣe*° Simpl. I. 397.

*darvyaśya pūtratūm eti* Simpl. II. 97.

*darīraśūl uparipanne* I. 4.

*doṣam ārtto janaḥ kṛtsnam* Simpl. III. 163.

*daurgatyaṃ dehinām dukkham* Simpl. II. 96.

*daurbhogyātanāṃ dhiyo* II. 85.

*dyūtāṃ yo yamadūtibhaṃ* I. 45. Simpl. I. 58.

*dravyaprakṛtīhino 'pi* I. 33. Simpl. I. 48.

*dvandvālōpasabheṣaja*° I. 25.

*dvāv upāyāv iha proktau* Simpl. II. 163.

*dvigunam trigunam uttam* V. 26. Simpl. I. 18.

*dvijhram udvegakaram* I. 397.

*dvudhākāram bhared yānām* III. 30. Simpl. III. 37.

*dvipāśivisaṃbhūṃ*° I. 364.

*dvīsaddheṣaparo nityam* I. 42. Simpl. I. 57.

*dvipāśivisaṃbhūṃ*°, see *dvipāśivisa*°.

*dvipād anyasmād apī* II. 154.

*dvīsaddheṣaparo nityam*, see *dvīsaddheṣaparo nityam*.

† *dvudhībhrāsaṃśṛītaś traṃ* III. 57.

*dhanadasya tathāha vajrasaḥ* I. 433.

*dhanavān duskulino 'pi* II. 104.

*dhanavān matimān kṃ*, see *sadhana itī ko*.

*dhanādīkeṣu vidyante* Simpl. III II. 132.

*dhanyās tāta na paśyanti* II. 43 (see *para-hastagatāṃ bhāgyūṃ*). Simpl. V. 78.

*dhanyās te ye na*, see *dhanyās tāta na*.

\* *dharmabuddhir abuddhiś ca* I. 389. Simpl. I. 396.

*dharmasatyavāhinena* III. 19. Simpl. III. 25.

*dharmārthaṃ yatatūm apīha* Simpl. I. 371.

*dharmārthaṃ yasya uttēhā* Simpl. II. 157.

*dharsanūṃ māsayed yo 'tū* V. 60. Simpl. V. 80.

*dharaṇy ālapatrāni* Simpl. I. 42.

*dharyam hi kīryaṃ satatam* I. 216.

*dhyānaryājam nṛpetya* Simpl. V. 14,

*na kuryacit kaścud iha* I. 18.

† *na kīryam adya me nātha* III. 159.

\* † *na kṃ dadyān na kṃ kuryāt* IV. 41. *na kuryān naranāthasya* I. 43.

*na kaulīnyān na sauhārdūn* Simpl. I. 116.

*nakrah avasthānam āśādyā* III. 38. Simpl. III. 46.

- na kṣudhā pīdyate yas tu* Simpl. I. 90.  
*nakhinūṃ ca nadinūṃ ca* I. 52.  
*na gajūnūṃ sahasreṇa* I. 187. Simpl.  
 I. 228, II. 13.  
*na garvaṃ kurute māne* Simpl. III. 188.  
*†na grhaṃ grhaṃ ity āhur* III. 130.  
 Simpl. IV. 81.  
*na gopradānaṃ na mahipradānaṃ* I. 298.  
 Simpl. I. 290.  
*\*nagnaḥ śravanako dagdhah* I. 378.  
*na ca cchudraṃ vinā śatīr* Simpl. III.  
 124.  
*na candīena na caṇṣadhīyā* Simpl. I. 380.  
*na ca śulpakrte bhūri*, see *na sa śul-*  
*pakrte bhūri*.  
*na jātu śamanam yasya*, see *pratyūty*  
*upāśamanam*.  
*na tac chasīair na nāgendīair* Simpl. I.  
 124.  
*na tat śarge 'pi saṅkhyam syād* Simpl.  
 V. 49.  
*†na tathā karṇū yānam* III. 214.  
*na tathā bādhyate loke* II. 74. Simpl.  
 II. 88.  
*na tūdrā jāyate saṅkhyam* III. 82.  
 Simpl. III. 92.  
*na tūn sūtirthais tapasā*, see *yān yajña-*  
*saṅghais tapasā ca lokūn*.  
*na te kīṃcid akartariyam* II. 100.  
*na te arjūnāśīlasya*, see *na hy ari-*  
*jñātā*.  
*na dadāts yo na bhunkte* II. 127.  
*na dānatulyo vudhir asti*, see *dīnena*  
*tulyo*.  
*nadinūṃ ca kulanaṃ ca* Simpl. IV. 49.  
*na śirghadarśino yasya* III. 196. Simpl.  
 III. 167.  
*na durjano rāṣam iti prakupyati* I. 239.  
*na devā yaśim ūdīya* Simpl. III. 182.  
 (See the following stanza.)  
*na devāḥ śastram ūdīya* Simpl. III. 183.  
 (See the preceding stanza.)  
*na daivam iti saṃcintya* II. 145. Simpl.  
 II. 140.  
*\*na pūjayati yo garīṇā* I. 100. Simpl.  
 I. 130.  
*na preched gotracaranaṃ* IV. 3. Simpl.  
 IV. 3.  
*na prajñayā visāriṇyā*, see *prajñayāti-*  
*visāriṇyā*.  
*na bādhyante hy aviśīastā* I. 88. Simpl.  
 I. 114; II. 40.  
*na bhaktyā kasyacit ko 'pi* I. 407. Simpl.  
 I. 412.  
*namati vudhirat pratyutthānaṃ* I.  
 287.  
*na manusyaṃ prakṛtinā* I. 431.  
*†na mayā tava haṣṭāgrāṃ* II. 54.  
*na mātari na dāreṇ* II. 190.  
*†na me dhanur nāpi ca* II. 60.  
*na yajñasaṅghair api*, see *na tūn sūtir-*  
*thais tapasā*.  
*na yajrāno 'pi gacchanti* I. 308. Simpl.  
 I. 300.  
*na yatra śakyate kartuṃ* IV. 62. Simpl.  
 IV. 11.  
*na yatrāśī gatir vāyo* V. 35. Simpl.  
 V. 48.  
*na yasya cecītaṃ vidyān* I. 261. Simpl.  
 I. 261.  
*na yasya śakyate kartuṃ*, see *na yatra*  
*śakyate kartuṃ*.  
*nayūl apetaṃ prarādanti yuddham* I.  
 434.  
*na yojitūśataṃ dūraṃ* II. 98.  
*narakāya mātis te cet* II. 51. Simpl.  
 II. 63.  
*narapatihitakartā dvesyatām* I. 101.  
 Simpl. I. 131.  
*narānūṃ nāpito dhūrtaḥ* III. 66. Simpl.  
 III. 76.  
*narāṇhipā nīcamatānucartino* I. 369.  
 Simpl. I. 383.  
*narendrā bhūyishṭhaṃ gunavati* I. 294.  
*na vadhyate hy aviśīasto and na va-*  
*dhyante hy a'*, see *na bādhyante hy a'*.  
*navanītasamūṃ vānīm* I. 394. Simpl.  
 I. 407.

- na vittam darśayet prājñāḥ* Simpl. I. 400.  
*na vinā pārthivo bhṛtyair* I. 68. Simpl. I. 79.  
*na vibhūyante laghavo* V. 6. Simpl. V. 7.  
*na viśvasat pūrvavirodhātaya* III. 1. Simpl. III. 1.  
*na viśvasat avīsvaste* IV. 12. Simpl. II. 39; IV. 13.  
*na viśvāsaṃ vinā śatruḥ* II. 33. Simpl. I. 115; II. 33.  
*na śailaśṛṅge kamalaṃ prarohati* I. 278.  
*nāṣyati vipulamater api, see vipulamater api nāṣyati.*  
*nāṣyanti guṇā guṇināṃ* I. 242.  
*naṣṭam apātre dānam* I. 244.  
*naṣṭam mṛtam atikrāntam* I. 336. Simpl. I. 333.  
*na sa śilpaprakṛte bhūri* IV. 25. Simpl. I. 19.  
*na sū vudyā na tad dānam* Simpl. I. 4.  
*†na sū śrīṣṭy abhimanantayā* III. 133.  
*na suraṇaṃ na ratnāni* Simpl. IV. 74.  
*na so 'sti puruṣo rājñāṃ* I. 226. Simpl. I. 241.  
*na smaranty aparādhināṃ* I. 279.  
*na svalpam apy adhyasāyabhūṣṇaḥ* II. 116.  
*na svalpasya kṛte bhūri, see na sa śilpa-kṛte bhūri.*  
*na hi tad vudyate kṛmud* V. 19. Simpl. I. 2.  
*na hi bhavati gau na bhūryaṃ* II. 8, 134. Simpl. II. 9, 124.  
*na hi viśvasanāyaṃ syāt* III. 87.  
*\*na hy avyñātāśulāya* I. 256. Simpl. I. 252.  
*\*†nākaśmāc chūṇḍilīmālā* II. 53. Simpl. II. 65, 78.  
*nāgnis tṛpyati kṛśhānām* I. 106. Simpl. I. 137.  
*nārccādayati kaupinaṃ* III. 89. Simpl. III. 97.  
*nājñātabalavīryeṣu* I. 57.  
*nātiprasaṅgaḥ pramadāsu kāryo* I. 144. Simpl. I. 187.  
*nātyuccaṃ meruśikharaṃ* II. 123.  
*\*nānāmyaṃ nāmyate dāru* I. 383. Simpl. I. 386.  
*nānyat gītād varam loke* V. 43. Simpl. V. 57.  
*nāprastā tasya tad brūyād, see aprastā tasya tad brūyād.*  
*nābhakṣyaṃ bhakṣayet prājñāḥ* I. 304. Simpl. I. 296.  
*nābhikṣeko na saṃskārah* I. 6.  
*nābhyyatthānakriyā yatra* II. 50. Simpl. II. 62.  
*nāmṛtaṃ na viśam kṛmud* IV. 29. Simpl. IV. 32.  
*nāvalagadhaḥ priyaṃ brūyāt* II. 37. Simpl. I. 164. (Cp. *nīkṣipko nādhikāri syāt.*)  
*nāsayitum eva nīcaḥ* I. 366. Simpl. I. 363, 382.  
*nāśnāti sevayantsukhyāt* Simpl. I. 267.  
*nāśnāti kaścid agamyo 'sti* Simpl. I. 143.  
*nāśty ārogyasamam mitraṃ* I. 161.  
*nīkṣepe grhapatite* V. 22. Simpl. I. 14.  
*nījasthānasthilo 'py ekah* III. 41. Simpl. III. 50.  
*nītyaṃ narendrabhauane* I. 26.  
*nītyodyatasya puruṣasya bhareḥ* I. 195.  
*nīpūnam va mandūkāḥ* II. 112.  
*nīmittam uddiśya hi yāḥ prakupyati* I. 274. Simpl. I. 283.  
*nīratīśayaṃ garimānaṃ* Simpl. I. 30.  
*nīrodhāt celaso 'kṣāni* Simpl. II. 154.  
*nīrodhaṃ api vītātāḥ* Simpl. II. 117.  
*nīrīḍayo hriyam eti* II. 86.  
*nīrviśaṃ yadū śāmi* I. 66. Simpl. I. 78.  
*nīrīśendāpi sarpeṇa* Simpl. I. 204; III. 87.  
*†nīścitya prathamāṃ vācam* Simpl. III. 3.  
*nīstābdhaṃ hṛdayaṃ kṛtvā, see nīstābdhaṃ hṛdayaṃ kṛtvā.*

- nistīṃśaṃ hṛdayaṃ kṛtvā* I. 352. Simpl.  
 I. 367.  
*nīksarpe baddhasarpe vā* III. 226.  
*nīkṣrpo nādhikāṇi syān* I. 124. (Cp.  
*nāṇdagdhah priyaṃ brūyāt.*)  
*†nīlīkūstrārthalattarajūo* III. 73.  
*nūnaṃ tasyāśyapute* I. 401.  
*†nūnaṃ mama nṛsaṃsasya* III. 154.  
*nṛpāh kūmāśukto ganayati na* I. 253.  
*nṛpadipo dhanasnehaṃ* I. 180. Simpl.  
 I. 221.  
*naītan mitraṃ yasya kopād* I. 209.  
*†naīta kusat suhṛt tasya* III. 122.  
*nōnmayūkkhena rutnena* I. 360.  
*nōpakūraṃ vinā prīthi* II. 40. Simpl.  
 II. 46.  
*pañca paśraṇṭe hanti* III. 98. Simpl.  
 III. 108.  
*pañcāśītyadhikam hy etad* V. 42. Simpl.  
 V. 56.  
*†pañjarasthā tatah śrutā* III. 132.  
*paṭur iha puruṣah parākrame* II. 120.  
*\*paṇḍito 'pi viraṃ śatruṃ* I. 418, 421.  
 Simpl. I. 417.  
*panyānāṃ gāndhikam panyaṃ* V. 24.  
 Simpl. I. 13.  
*patati kudīcin nabhasah* V. 29. Simpl.  
 V. 29.  
*†patīratī patīprānā* III. 131.  
*paradeśabhayād bhītā* Simpl. I. 321.  
*paradosakathāricakṣanaḥ* I. 400.  
*paraparivādah parīśudī* III. 102.  
*\*parasparasya marmāni* III. 172.  
*\*parasya pudanaṃ kurvan* I. 353. Simpl.  
 I. 368.  
*parahastagutāṃ bhūryūṃ* V. 58. (See  
*dhanyās tāta na paśyanti.*)  
*parākramaparāmarsaḥ* Simpl. III. 152.  
*parāṇmukhe 'pi dane 'tra* Simpl. I. 360.  
*parāṇmukhe vidhau puṇṣūṃ* II. 9.  
 Simpl. II. 10.  
*paricitam āgacchantam* Simpl. I. 16.  
*parīartini saṃśāse* Simpl. I. 27.  
*paruse hitam anvesyam* I. 372.  
*pareṣām ātmanaś caiva* III. 80.  
*parokṣe gunahantūraṃ* I. 284.  
*†parjanyaṣya yathā dhārā* II. 46.  
 Simpl. II. 58.  
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*paśyu dānasya mūhātmyaṃ* Simpl. II. 48.  
*pālāhato 'pi dr̥ḥhadanda* Simpl. I. 304.  
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*ākhetakasya dharmena.*  
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*putrād api priyutarāṃ* Simpl. II. 49.  
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*pratūḍinam upaṭi vilayaṃ* V. 4. Simpl. V. 4.  
*pratūḍivasāṃ yāti layaṃ*, see *pratūḍinam upaṭi vilayaṃ*.  
*pratyakṣaṃ yasya yad bhuktaṃ* III. 85. Simpl. III. 94.  
*pratyakṣaram prapīḥṣaṃ* Prasasti 3.  
\**pratyakṣe 'pi kṛte pīpe* III. 174. Simpl. IV. 48, 54.  
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*prathame vayasā yuh śūntaḥ* I. 125. Simpl. I. 165.  
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*prabhokḥ prasādam anyasya* Simpl. I. 286.  
*pramānād adhikasyāpi* Simpl. I. 327; III. 29.  
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*prasannavadano hṛṣṭaḥ* I. 154. Simpl. I. 200.  
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*prājāpatye śukate bhinne* Simpl. I. 212.  
*prājñāḥ snigdhaḥ upakṛtaḥ*, see *bhūva-snigdhaḥ u°*.  
*prānarat rakṣayed bhṛtyān*, see *rakṣed bhṛtyān yathā prānān*.  
*prānaryaye samutpanne* II. 174. Simpl. II. 168.  
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\**prāptam arthaṃ tu yo mohāt* IV. 1.  
*prāptavidyārthaśilpānām* Simpl. I. 399.  
\*†*prāptavyam arthaṃ labhate* II. 93; pāda 1 also pp. 147, 10. 21; 149, 9. 15; 150, 1, 151, 6. Simpl. II. 105, 106, 109, pāda 1 also pp. 23, 6; 24, 6. 10. 18; 25, 15.  
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*prīyā hitāś ca ye rājānāṃ* I. 31.  
*prīyo vā yadi vā dīśyo* IV. 2. Simpl. IV. 2; III also I. 225.  
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- balinā saha yoddhavyam* III. 18. Simpl.  
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*balīyasā kīnabalo virodham* III. 115.  
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*balīyasi pranamatām* III. 5. Simpl.  
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*bahukhū bahukhīḥ sārḍham* III. 67.  
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*buddhir yasya balaṁ tasya*, see *yasya buddhir bu°*.  
*buddhir yā sattvarahitā* I. 363.  
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*†\*bubhukṣitah kiṃ na karoti* IV. 14, 28.  
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*bhayatrasto naraḥ śvāsam* Simpl. II. 162.  
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*bhavane 'tithayo yasya* Simpl. II. 16.  
*bhāvasniḡḍhair upakṛtam api* I. 225.  
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*bhinatti samyak prakṛto* I. 349.  
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*bhrītyāparādhojo dandāḥ* Simpl. I. 354.  
*bhrītyaṁ vinū svayaṁ rājā* Simpl. I. 80.  
*bhedanamātrakuśalas*, see *paśūnyamātra°*.  
*bhedayec ca balaṁ rājā* Simpl. III. 189.  
*bhoginaḥ kañcukāsaktāḥ* I. 50. Simpl.  
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*†maṇḍūkā vīvidhā hy etacchala°* III. 215.  
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*madādīkṣalanam śāstraṁ* I. 867.  
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*madhu tiṣṭhati vāci yonitām* I. 145. Simpl. I. 188, 189.  
*manave vācaspataye* Simpl. H, Intr. 2 (om. I).  
*manasāpi svajātyānām* I. 307. Simpl. I. 299.  
*manasā sarvalokānām* Simpl. III. 148.  
*mantrinām bhinnasamdhāne* I. 97. Simpl. I. 127, 381.  
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*mantrē tūrthe dṛṣṭe* Simpl. V. 105.  
*†mayi tvatpādapatite* IV. 7. Simpl. IV. 7.  
*marṣayed dharṣanām yo'tra*, see *dharṣanām marṣayed yo'tra*.  
*malinamudhunas tyaktvā*, see *kamalamudhunas tyaktvā*.  
*maḥatām yo'parādhyata* Simpl. I. 307.  
*maḥatāpy arthasāreṇa* II. 35. Simpl. II. 42.  
*maḥatā sparḍhamūnasya* Simpl. I. 373.  
*maḥato 'pi kṛayam labhkrvā* Simpl. I. 374.  
*maḥatvam etan maḥatām* III. 218. Simpl. III. 176.  
*maḥājānasya samparkaḥ* III. 51. Simpl. III. 61.  
*maḥān apy ekako vṛkṣaḥ* III. 45. Simpl. III. 54, 60.  
*maḥānta eva maḥatām* V. 32. Simpl. V. 35.  
*maḥān praṇunno na jahāti* I. 376.  
*maḥāmatir api prājño* Simpl. I. 115; II. 37. (Cp. na viśrūsam vinā śatrur.)  
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*†mā cāsmāi tvam kṛtvā dveṣam* III. 138.  
*mātā caiva pitā caiva* Simpl. IV. 70 (om. HI).  
*mātāpy ekā pitāpy eko* I. 416.
- mātā yasya grhe nāsti* IV. 44. Simpl. IV. 83.  
*māṭṭulyaguno jātas* I. 386.  
*māṭṭvat paradārīṇi* I. 390. Simpl. I. 402.  
*mā tv avijñātāśīlāya*, see *na hy avijñātā*.  
*mānam udvahaṭām pumsām* II. 83.  
*mānāt vā yaśi vā lobhāt* III. 97. Simpl. III. 107.  
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*mūnūśānām pramūyam nyūd* III. 86. Simpl. III. 95.  
*†māno darpas tv ahaṃkāraḥ* III. 160.  
*māno vā darpo vā* V. 3. Simpl. V. 3.  
*mānūhātā kva galas trilokavyayī* III. 233.  
*mā bhavatu tasya pīpaṃ* I. 402.  
*māyayā śatravaḥ sūdhya* III. 24. Simpl. III. 31.  
*mitram cyasanasaṃprōptam*, see *dhanayā*.  
*mitram kōpi na kṛyāpi* Simpl. II. 113.  
*†mitram cdmītrātām yātam* IV. 53. Simpl. IV. 95.  
*mitradrohi kṛtaghnaś ca* Simpl. I. 421.  
*mitrarūpā hi ripavaḥ* III. 178.  
*mitravān sūlhaḥet kṛyam* II. 21. Simpl. II. 25.  
*\*mitrānām yo hītam vākyaṃ*, see *mitrānām hīta*.  
*\*mitrānām hitakāmānām* I. 325. Simpl. I. 315.  
*mitrārthe bāndhavārthe ca* Simpl. I. 317.  
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*muhur vighnītakarmānam* Simpl. I. 387.  
*mūrkhānām paṇḍitā dveṣyā* I. 411. Simpl. I. 416.  
*mūrkhena saha vāso 'pi* I. 413.  
*mūrtam lūghavam evaśīlad* Simpl. II. 99.  
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*mṛtaḥ prāpyati vā svargaṃ* I. 312.  
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*svā°*.  
*mṛtaḥ samprāpyate svargo*, see *mṛtaḥ*  
*prāpyati vā svargaṃ*.  
*mṛto darādrah puruṣo* Simpl. II. 94.  
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*gandhena*.  
*mṛdunāpi sugandhena* I. 270. Simpl.  
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*mṛdunā salilena khanyamānāny* I. 310.  
*mṛdghata iva sukhabhedyo* II. 30.  
*meghacchūyā khalapītir* II. 125. Simpl.  
 II. 114.  
*†mesena sūpakārūṇaṃ* V. 55. Simpl.  
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*ya upekṣeta śatruṃ svam* III. 2. Simpl.  
 III. 2.  
*†yah karoti narah pāpaṃ* III. 152.  
*yah kṛtvā sukṛtaṃ rājño* Simpl. I.  
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*yac ca vedeṣu śāstreṣu* III. 176. Simpl.  
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*yac chakyaṃ grasitaṃ grāsaṃ* IV. 20.  
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*yacchañ jalam api jalado* II. 57. Simpl.  
 II. 71.  
*yaj jīvyate kṣanam api* Simpl. I. 24.  
*yato 'bra kṛtrimaṃ mitraṃ* II. 189.  
*yatnād api kaḥ paśyec* I. 382. Simpl.  
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*yatra deśe 'thavā sthāne* I. 405. Simpl.  
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*yatra na syāt phalaṃ bhūri* I. 186.  
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*yatra strī yatra kṛtavo* V. 48. Simpl.  
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*yatra svāmī nirviṣeṣaṃ*, see *nirviṣeṣaṃ*  
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*yatadrkṣit tatra gunī vasaṇṭi* I. 198.  
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*yatsakāśān na lūbhah syāt* II. 77.  
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*yathā kākayavāḥ proktā* II. 72. Simpl.  
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*yathā gaur duhyate kule* I. 179. Simpl.  
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*yathā nēcchati nīrogaḥ*, see *yathā vāñ-*  
*chati*.  
*yathā bījāṅkurah sūkṣmaḥ* I. 181. Simpl.  
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*yathāmsaṃ jale matsyair* Simpl. I. 401;  
 II. 116.  
*yathā yathā prasūdena* I. 375.  
*yathā vāñchati nīrogaḥ* I. 90. Simpl.  
 I. 118.  
*†yathā vātaridhūtasya* II. 177, 178.  
*yathā hi malinair vastrair* IV. 26.  
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*yathāṅkena na hastena* II. 137. Simpl.  
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*yad akāryam akāryam eva tan* I.  
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*yad antas tan na jīhvāyāṃ* IV. 47.  
 Simpl. IV. 88.  
*yad upaśarati meṣaḥ* III. 35. Simpl.  
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*yadarthe bhrātarah putrā* V. 52. Simpl.  
 V. 69.  
*\*†yadarthe svakulaṃ tyaktaṃ* IV. 40.

- Simpl. IV. 102, 103 (om. in HI in both places).
- yad asatyaṃ raden martyo* Simpl. I. 256.
- †yad asmadīyaṃ na hi* p. 151, 12, and pāda 4 of II. 93. Simpl. II. 105, pāda 4, and p. 25, 18.
- yadā yadā prasādena*, see *yathū yathū pra°*.
- yadā hi bhāgyakṣayapāditūṃ* II. 79.
- yadī janmajarāmaraṇaṃ na bhaved* II. 198.
- yadī na syān narapatih* Simpl. III. 73.
- yadī bhavati daivayogāt*, see *yady api na bhavati*.
- yadī rohinīyāḥ śakataṃ* Simpl. I. 211.
- yadī vīśatī toyarūṣiṃ* I. 215.
- yadī sarvasya lokasya* I. 200.
- yadī syāc chitaho rakhiḥ*, see *yadī syāt pāvakah śitah*.
- yadī syāt pāvakah śitah* III. 175. Simpl. IV. 51; V. 99.
- yad utsāhi sadā martyah* II. 68. Simpl. II. 82.
- yadrechayāpy upanataṃ* Simpl. I. 151.
- yadāiva rājye kṛiyate 'bhīṣekas* III. 230. Simpl. V. 67.
- yad yat kīncit kracit api* Praśasti 4.
- yady api na bhavati daivāt* I. 140. Simpl. I. 181.
- yad yasya vīhitaṃ bhojyaṃ* Simpl. IV. 57.
- yady eva na bhavet loka* Simpl. I. 255.
- yad vāñchati dīrā martyo*, see *vāñchati yad di°*.
- yad vā tad vā viśamapatitaṃ* III. 204.
- †yad vyākaranasamyuktaṃ* III. 77.
- yan namraṃ sogunaṃ cāpi* II. 188.
- yan na vedesu kūstresu*, see *yac ca re°*.
- yah parābhavasampṛptaḥ* Simpl. I. 313.
- yah pādāyor nipatitaṃ* I. 259.
- yah pṛṣṭo na rtaṃ brūte* III. 4. Simpl. III. 5.
- yah pṛṣṭvā kurute kāryaṃ* IV. 54. Simpl. IV. 96.
- yam āśrītya na vīkrāmaṃ* Simpl. I. 51.
- yayor eva samaṃ vittaṃ* I. 288; III. 190. Simpl. I. 281; II. 27.
- yaś cāgate māghunake* II. 49. Simpl. II. 61.
- yaś cāstaṃ manyate mūlho* I. 108. Simpl. I. 139.
- yas tīrthāni nīje pakṣe* III. 59. Simpl. III. 68.
- yas tyaktvā sūpadaṃ mitraṃ* V. 66. Simpl. V. 87.
- yasmāc ca yena ca yathā ca* II. 12. Simpl. II. 17.
- yasmān jīvati jivanti* I. 10. Simpl. I. 23.
- yasmān kule yah puruṣaḥ pradhānah* I. 299. Simpl. I. 291.
- yasmān kṛtyaṃ samācīśya* Simpl. I. 85.
- yasmān deśe ca kule ca* II. 62. Simpl. II. 75.
- yasmān apy adhīkaṃ cakṣur* I. 229. Simpl. I. 243.
- yasmān evādhīkaṃ cakṣur*, see *yasmān apy adhī°*.
- yasya kṣetraṃ naditīc* I. 162. Simpl. I. 208.
- yasya tasya hi kāryasya* III. 200. Simpl. III. 171.
- yasya dharmarūpināni* III. 88. Simpl. III. 96.
- yasya na jñāyate vīryaṃ*, see *yasya na jñāyate śīlaṃ*.
- yasya na jñāyate śīlaṃ* IV. 17. Simpl. IV. 19; II. 56.
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*yah stokenāpi saṃtoṣam* Simpl. II. 141.  
*yah sprśed rāsabham martyas* III. 107.  
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*yasyāsti sarvatra gatih* Simpl. I. 322.  
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 Simpl. IV. 92, 94.  
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 Simpl. V. 88, 89.  
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 III. 34.  
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 33.  
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*yā hutvāgnau svakam kāyam*, vol. xii,  
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*yukto bandhur api priyas*, see *pūjyo*  
*bandhur api priyo*.
- yuddhakāle 'grago yah syāt* I. 36. Simpl.  
 I. 59.  
*yudhyate 'haṃkṛtiṃ krtvā* III. 37.  
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*yena syāt laghutā loke* I. 347. Simpl.  
 I. 353.  
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 I. 113.  
*yekūṃ syāt vipulam vittaṃ* V. 25.  
*ye sāmādānabhedās* I. 362.  
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 IV. 26.  
*yo 'dhītya sūstram akhilaṃ* I. 350.  
*yo dhruvān parityajya* II. 143. Simpl.  
 II. 137.  
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*yo na bhunkte*.  
*yo na niḥśreyasam jñānam* I. 233.  
*yo na pūjayate garvāt*, see *na pūjayati yo*.  
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*rtam brūte*.  
*yo na rakṣati utraṣṭān* III. 63. Simpl.  
 III. 72.  
*yo na vetti gunān yasya* I. 32. Simpl.  
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- yo māyāṃ kurute mūdhaḥ* Simpl. I. 359.  
*yo 'mītram kurute mītram* IV. 22. Cp.  
*amītram kurute mītram*.  
*yo mītram kurute mūdha ūtmano* II. 23.  
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 III. 89.  
*yo mohān manyate mūdho*, see *yaś cañlan*  
*ma°*.  
*yo yatra nāma nivasati* I. 201.  
*\*yo yasya jāyate vadhyah* IV. 18. Simpl.  
 IV. 20 (om. in II I).  
*yo ranam śaranam yadran* I. 44.  
*yo rīpor āgamaṃ śi utrā* III. 40. Simpl.  
 III. 48.  
*\*yo laṅyāt kurute kṛima* V. 54. Simpl.  
 V. 73, 86.  
*yo 'vaśyam putur ācārah* I. 381.  
*yo hi prānaparikṣinah* IV. 21. Simpl.  
 IV. 23.  
*yo hy apakartum aśaktaḥ* I. 102. Simpl.  
 I. 132.  
  
*rakto 'bhijāyate bhogyo* Simpl. I. 144.  
*raḥṣed bhṛtyāu yathā prānū* III. 112.  
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*raśhasya nṛpater rāpi* Simpl. I. 254.  
*raviniśūkarayor*, see *śaśulvākarayor*.  
*raho nāsti kṣano nāsti* I. 107. Simpl.  
 I. 138.  
*rājā bimbūlharo 'sau stana°* I. 202.  
*rājamātari deiyāṃ ca* I. 35. Simpl. I. 52.  
*rājā ghrni brāhmaṇah sarvabhakṣo* I.  
 429. Simpl. I. 424.  
*rājā tustō 'pi bhṛtyānām*, see *svāmī*  
*tustō 'pi*.  
*rājānam era saṃśṛitya* Simpl. I. 41.  
*rājā bandhur abandhūnām* Simpl. I. 346.  
*rājā vyayaparo nityam* Simpl. V. 61.  
*rāmasya vrajanam baler nyamanam* III.  
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*ripuraktena saṃśṛitā* III. 28. Simpl.  
 III. 35.  
  
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 III. 69.  
*rūksūyām snehasadbhāvam* IV. 49.  
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*rūpābhyanasampannau* III. 206.  
*rūpaprīyatimenayanvanagunair* III. 207.  
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*rogi cirapravīṣi* II. 91.  
*rohati sūyakaridhāṃ* III. 99. Simpl.  
 III. 111.  
*rohiniśukaṭam arkanandanāś* Simpl. I.  
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*laghur ayam āha na lokah*, see *vasa*  
*ut hasati*.  
*lajante bāudharās tena* Simpl. II. 98.  
*lajñi snehah svaramadhuratā* V. 73.  
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*labdham aītham tu yo mohāt*, see *prīptam*  
*artham*.  
*labhate puruṣas tāṃs tūn* I. 415.  
*labhyate bhūmipargantah* Simpl. I. 125.  
*lavanyatāntū nudyah* I. 396.  
*lāṅgūluculanam adhaś* I. 13.  
*lilodyānagate 'pi hi* II. 173. Simpl.  
 II. 166.  
*†lūdhakena tato muktā* III. 158.  
*lūdhasya nāśyati yaśo*, see *stabilhasya*  
*nā°*.  
*lokānugrahakartārah* I. 183. Simpl. I.  
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*loke 'thaiā tanubhṛtām* Simpl. I. 372.  
*lobhāt era narā mūdha* V. 61. Simpl.  
 V. 81. (Cp. *trāne deiv namas tubh-*  
*yaṃ*.)  
*lobhāiśto nari vittaṃ* Simpl. III. 141.  
*lobhātākṣasya ca maneh* I. 67.  
  
*†rakranāsaṃ sujñmūkṣam* III. 68.  
 Simpl. III. 78.  
*vakranāśaś ca kaḥkākṣo*, see *vakranāsaṃ*  
*su°*.  
*vacas tatra prayoktavyam* I. 56. Simpl.  
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- rajrālepaśya mūrkhāśya* IV. 9. Simpl. I. 260; IV. 9 [HI also, I. 201].  
*valatsu dainyaṃ śaraṇāgateṣu* Simpl. III. 155.  
*vadanāṃ daśanair hīnaṃ* Simpl. V. 77.  
*vadanena vadanti*, see *madhu tiṣṭhati*.  
*vadhyatū ity yuṣktaṃ*, see *hanyatū ity ye°*.  
*vanāni dahato rakheṣ* III. 49. Simpl. III. 57.  
*vane prajvalito rahnir* III. 217.  
*vande sarasvatīm nityaṃ* Simpl. II, Intr. 1 (om. I).  
*varam yuktaṃ mannaṃ*, see *varam mannaṃ nityaṃ*.  
*varam vanaṃ varam bhakṣyaṃ* Simpl. I. 280.  
*varam vanaṃ vyūghragajajudisevitaṃ* Simpl. V. 23.  
*varam varayate kanyā* Simpl. IV. 68.  
*varam vibhavaśīnena* II. 88.  
*varam vīhārah sahu pannaṃgah kṛtaḥ* I. 168.  
*varam kīryaṃ mannaṃ*, see *varam mannaṃ nityaṃ*.  
*varam garbhasrūvo* Simpl. Introd. 3 (II 8, I 4).  
*varam grīhro haṃsaḥ*, cp. *grīhrākāro 'pi śeryaḥ*.  
*varam jaladhīpātūla°* I. 414.  
*varam narakavāso 'pi* II. 168.  
*varam agnau pradīpte tu* III. 201.  
*varam ahimukhe krodhāviṣṭe* II. 87.  
*varam purratadurgeṣu* II. 89.  
*varam prāṇaparitṛyāgo* II. 183.  
*\*varam buddhir na sū vidyā* V. 33. Simpl. V. 36, 39.  
*varam mannaṃ nityaṃ na ca* II. 90.  
*varjayet kaulikākāraṃ* Simpl. IV. 11.  
*vānaṃ sūtaṃ śīraśi*, see *śvetaṃ paṇḍitaṃ śīraśi*.  
*\*vardhamāno mahān snehaḥ* I. 1. Simpl. I. 1.  
*vasen mānūdhikaṃ śhūnaṃ*, see *śrayen mā°*.  
*vasor vṛyotpannām abhajāta* Simpl. IV. 50 [om. in HI].  
*vānmatrēnāpyasatyena* Simpl. HI, I. 145.  
*vācyaṃ kṛddhasametasya* Simpl. I. 393.  
*vājīrāranalohānām* I. 328.  
*vāñchalī yad divā martyo* I. 103. Simpl. I. 133.  
*vāñchāvicedanaṃ prākūḥ* Simpl. II. 155.  
*vāñchāśva sūcayati pūrvataraṃ* II. 66. Simpl. II. 80; III. 181.  
*tvātavarṣo mahān āsīn* III. 129.  
*vātaṛṣṭivulhātasya* and *vātaṛṣṭiyavādhdhātasya*, see *yathā vātavulhātasya*.  
*vāpikūpatulāḡānām* III. 83. Simpl. III. 93.  
*vikāṣaṃ śha pūrvasukṛtaṃ* Simpl. V. 9.  
*vikāraṃ yāti no cittaṃ* Simpl. II. 110.  
*vidagdhāśya ca*, see *viśadigdhāśya*.  
*vidyamānā gatir yesām* Simpl. I. 320.  
*vidyūṣṇaṃ vittaṃ śūpaṃ tūraṃ* Simpl. I. 398.  
*vidyūvatām mahēcchānām* Simpl. I. 37.  
*vidvattiṃ ca nṛpatraṃ ca* Simpl. II. 52.  
*vidvadbhiḥ suhrdām atra* Simpl. II. 111.  
*vidhān rjūr abhigamyo* I. 403.  
*vulhātrā racitā yā sū* Simpl. II. 173.  
*vidhinā mantrayuktena* Simpl. I. 216.  
*vināpy arthair dhīraḥ sprśati* II. 121.  
*vipulamater api naśyati* V. 5. Simpl. V. 5.  
*vīraso ity hasatī na janah* V. 7. Simpl. V. 10.  
*vīrūpo 'py akulīno 'pi* II. 141. Simpl. II. 135.  
*vilocanānām vikacotpalatvīṣām* II. 13.  
*vivāde drśyate pattraṃ* I. 391. Simpl. I. 403.  
*vivāde 'nvīsyate*, see *vivāde drśyate*.  
*vīśeṣāt paripūrṇāśya* Simpl. I. 326.  
*vīśrambhād yasya yo mṛtyum* Simpl. I. 274.

- viśvasanti na kasyāpi* Simpl. III, IV.  
 73.  
*viśvāsah sampado mūlaṃ* II. 18. Simpl.  
 II. 22.  
*viśadigdhasya bhakṣyasya*, see *kaṇṭhukasya*  
*ca bhagnasya*.  
*viśamasthasvābuphala°* I. 138. Simpl.  
 I. 179.  
*viśamāḥ kathinātmāno* I. 51.  
*viśīrnavyavasāyasūlhyamahatūṃ* III.  
 227.  
*\*vīravratasya vidyāyāḥ* I. 419.  
*vrkṣamūle 'pi dayitā* Simpl. IV. 82.  
*vrkṣāṃś chitrā paśūn hatvā* III. 96.  
 Simpl. III. 106.  
*vr̥ttim apy āsritah śatrur* Simpl. III.  
 125.  
*varkalyaṃ dharanipūtaṃ* I. 136. Simpl.  
 I. 177.  
*vaidyavulvajjanāmtyā and vaidyasāṃ-*  
*vatsarāmtyā*, see *vaidyasāṃvatsarā-*  
*cūryāḥ*.  
*vaidyasāṃvatsarācūryāḥ* III. 61. Simpl.  
 III. 70.  
*vairāgyāharaṇaṃ*, see *dauribhāgyāya-*  
*taṇaṃ*.  
*vairinū na hi saṃdadhyāt*, see *śatrunū*  
*na hi*.  
*vyakto 'pi vāsare satyaṃ* II. 76. Simpl.  
 II. 92.  
*vyāñyanaṃ hanuḥ vai pūrvam* III.  
 186.  
*vyāñyanais tu samutpannaḥ* III. 184.  
*vyathayanti paraṃ ceto* Simpl. II. 95.  
*\*vyapadeśena mahatūṃ* III. 72. Simpl.  
 III. 82, 90.  
*vyapadeśena siddhiḥ syāt and vyapadeśe*  
*'pi sī°*, see *vyutpadeśena mahatūṃ*.  
*vyasanaṃ hi mahārājño* I. 157.  
*vyasanaṃ prāpya yo mohāt* Simpl. II.  
 180.  
*vyasanenāpi sarveṣu* II. 5. Simpl.  
 II. 6.  
*vyākīrṇakesarakarālamukhā* I. 149.  
*\*vyāghravānarasarpānāṃ* I. 247.  
*vyūlhlitena saśokena* V. 8. Simpl. V.  
 11.  
*vyomaikāntavīhārno 'pi vīhagāḥ* II. 16.  
 Simpl. II. 20.  
*śaktaṃ bhaktaṃ kulinaṃ ca* I. 345.  
 Simpl. I. 351.  
*śaktivaikalyanamrasya* I. 81. Simpl.  
 I. 106.  
*śaktenāpi sudā narendra viduṣā* III.  
 203. Simpl. III. 172.  
*śakṣyāmi kartum idam alpam* III. 225.  
*śankaniyā hi saratra* Simpl. II. 90.  
*śatabuddhiḥ kṛtonnāmah*, see *śatabud-*  
*dhiḥ śiraśstho 'yaṃ*.  
*\*†śatabuddhiḥ śiraśstho 'yaṃ* V. 34, 36.  
 Simpl. V. 45, 50.  
*śatam eko 'pi saṃdhatte* I. 188. Simpl.  
 I. 229, II. 14.  
*\*śatīaro 'pi hitūyātra* III. 170.  
*śatruṃ cānūchārighātāya* Simpl. III. 142.  
*śatrunū na hi saṃdadhyāt* II. 24.  
 Simpl. III. 24; II. 29.  
*śatrubhir yojayec chatruṃ* Simpl. IV.  
 17.  
*śatrum utpātayet prājñas* IV. 16.  
 Simpl. IV. 18.  
*śatrum unmiḥayet prājñas*, see *śatrum*  
*utpātayet prā°*.  
*śatrunūpāni mītrāni* I. 167.  
*śatroḥ palāyane chudram* III. 113.  
 Simpl. III. 123.  
*śatroḥ pracalane*, see *śatroḥ palāyane*.  
*śatror ākranam and śatror ākramam*,  
 see *śatror balam avijñāya*.  
*śatror ucchedanārhāya* Simpl. III.  
 133.  
*\*śatror balam avijñāya* I. 315. Simpl.  
 I. 312.  
*śatror vikramam*, see *śatror balam avi-*  
*jñāya*.  
*śatroḥ śriyaṃ sadolthūyī* Simpl. III.  
 153.

- śanaīḥ śanaīḥ dadāty esa* Simpl. III. 134.  
*śanaīḥ śanaīḥ prabhoktavyam* II. 63. Simpl. II. 76.  
*śanaīḥ śanaīs ca yo rāṣṭram* I. 176. Simpl. I. 215.  
*śapathaiḥ saṃhitasyaḥ* II. 32. Simpl. II. 35 (HI, also I. 113).  
*śapathaiḥ saṃhitasyaḥ*, see *śa° saṃhitasyaḥ*.  
*śamopāyāḥ śakopasya* III. 22. Simpl. III. 28.  
*śamharasya ca yā māyā* Simpl. I. 183.  
*śarajjyolenāhate dūram* V. 39. Simpl. V. 53.  
*śarabānaturanivarṇe* Praśasti 8.  
*śaśulivākarayor grahapūḍanam* II. 15.  
*śastrair hatū na hi hatū* III. 220. Simpl. III. 179.  
*śastrair hatīs tu riparo*, see *śastrair hatū na hi hatū*.  
*śūṭhyena mitram kapaṭena dharmam* I. 373.  
*śūtrāṇy adhītyāpi bhavanti* II. 110.  
*†\*śīthilau ca subadīhanu ca* II. 142, 149. Simpl. II. 136, 145, 146.  
*śibināpi svamāṃsūni* III. 171.  
*śirasaḥ vudhrtā nityam* Simpl. I. 82.  
*śighrakṛtye*, see *śighrakṛtyeṣu*.  
*śighrakṛtyeṣu kuryeṣu* III. 199. Simpl. III. 170.  
*†śīlavūṭāpasahāḥ* III. 156.  
*śīlāpādīkaṣṭāni* Simpl. I. 270.  
*śīlam saucam ksāntir* V. 2. Simpl. V. 2.  
*śucayo hitakūṛmo vintūḥ* I. 435.  
*śuddhaiḥ suṇḍhair*, see *bhāvasuṇḍhair upakṛtam api*.  
*śubham vā yadī vā pāpam* I. 104. Simpl. I. 134, 239.  
*śuśkaśya kīṭakhāśya*, see *kuljasya kīṭa°*.  
*śulro vā yadī vānyo 'pi* I. 127. Simpl. I. 167.  
*śūnyam aputrasya grham* II. 80.  
*śūraś ca kṛtavidyāś ca*, see *śūro 'si kṛtavidyā 'si*.  
*śūrah surūpaḥ subhagaś ca vāgmī* V. 17. Simpl. V. 25.  
*śūrāś ca kṛtavidyāś ca* II. 119.  
*\*†śūro 'si kṛtavidyā 'si* IV. 34, 39. Simpl. IV. 38, 43.  
*†śrnotv avahitah kūto* III. 135.  
*śete saha śayānena* Simpl. II. 126.  
*śokūṇatibhayaṭrāṇam* II. 195. Simpl. II. 179.  
*śaucāraśīṣṭayāpy asti* Simpl. II. 101.  
*śrayen mānūdhikam vīṣam* II. 82.  
*\*śravyam vākyaṃ hi vṛddhūnām* I. 343.  
*śrisomamantrivacanena* Praśasti 2.  
*śrutī sūnḍrūmīkīm vārttām* Simpl. I. 91.  
*†śrutvairam bhairavam śabdam* I. 83.  
*śūyātām dharmasarvasvam* Simpl. III. 103.  
*\*śūyate hi kapotena* III. 120.  
*śreyah puṣpaphalaṃ vṛkṣād* III. 91. Simpl. III. 99.  
*śreṣṭhebhyaḥ sadṛṣebhyaś ca* III. 189.  
*ślūghyaḥ sa eko bhuvī* II. 166.  
*śleṣmāśru bīndhavair muktaṃ* I. 338. Simpl. I. 335.  
*śvānakurkūṭacāṇḍālūḥ* III. 105. Simpl. III. 115.  
*śietam padam śirasi yat* III. 168. Simpl. IV. 77.  
*saṭkarno bhudyate mantras* Simpl. I. 99.  
*śaḍlakṣareṇa mantrena* I. 128. Simpl. I. 168.  
*śaḍ imān puruṣo jahyād* III. 64. Simpl. III. 74.  
*saṃrohatīṣṇā viddham*, see *rohati sāyaka-vidham*.  
*†saṃhatīs tu harantīme* II. 7. Cp. *jālam ālīya gacchanti*.  
*sakalārthasūtrasāraṃ* Introd. I. Simpl. Introd. 1 (II 4, om. I).

- akṛj jalpanti rājānaḥ* I. 379.  
*akṛt kaṇḍukapātam hi* II. 132. Simpl.  
 II, II. 140.  
*akṛt api dṛṣṭrā puruṣam* II. 65. Simpl.  
 II. 79.  
*akṛt uktam na gṛhṇāti* Simpl. II.  
 165.  
*akṛt duṣṭam ca yo mitram* II. 27; IV.  
 13. Simpl. II. 32; IV. 14.  
*akṛt duṣṭam apīṣṭam yuh*, see *sakṛt*  
*duṣṭam ca yo mitram*.  
*akhyam sūptapadinam bho* II. 36. Simpl.  
 II. 43.  
*śa gaṭrāṅgārakamāntam* III. 144.  
*aṁkṣepāt kuthyate dharmo* III. 93.  
 Simpl. III. 102.  
*aṅgulāni sabaddhāni* II. 197.  
*aṅgūṁṁ praharāṇasamkate* II. 129.  
*aṅghṛtāṇaṁ yathā tenur*, see *samṣṭa-*  
*tarūṇaṁ yā*.  
*a ca nṛpatir te sacnūḥ* III. 234.  
*aṁcarantiha pūpāni* Simpl. IV. 64.  
*atām racanam ādīṣṭam* Simpl. IV. 104,  
 105.  
*atām matim atikramya* I. 232.  
*atkrīṣṭa ca kṛtārthas ca* Simpl. III.  
 158.  
*atpātṛam mahatī śraddhā* II. 58.  
 Simpl. II. 72.  
*atyadharmavirhinena*, see *dharmasatya*.  
*atyam dhane na mama nāśagate* II.  
 192.  
*atyam parityajati* V. 28. Simpl. V. 27.  
*atyādhyo*, see *sannyāyo dhārmikaś*  
*cādhyo*.  
*atyānṛtā ca parusā prajānāni ca* I.  
 432. Simpl. I. 425.  
*atyāyadhārmikān*, see *sannyāyo dhār-*  
*mikaś cādhyo*.  
*valasāl yoganaśatāt*, see *sapūṭāl yojā*.  
*valacūreṣu bhṛtyeṣu* II. 19. Simpl.  
 II. 23.  
*valādūnāḥ parikṣināḥ* Simpl. II. 70.  
*valū bhṛtyāparādheṇa* I. 348.  
*valāmanulamadasyanti* I. 7.  
*valāṣam ceṣṭate svasyāḥ* I. 412.  
*valāṭrāpadgato rājā* I. 89. Simpl. I.  
 117.  
*valbhik sambodhyamāno 'pi* Simpl. IV.  
 55.  
*valhana iti ko madas te* II. 124.  
*ṭṣa nūnāda kīlātīmāṇam* III. 149.  
*valta eva valām nityam* II. 165.  
*valṭaplūyasi samsthitasya payaso* Simpl.  
 I. 250.  
*valṭapayanti kim*, see *durmantrinam*  
*kim*.  
*valto 'pi hi na rājante* II. 73. Simpl.  
 II. 87.  
*valto 'py arthā vinasanti* III. 179.  
*valṭosāmṛtatṭplānām* II. 161. Simpl.  
 II. 152.  
*valṭyilhe paraloke* I. 139. Simpl. I.  
 180.  
*valṭyilho vijayo* I. 314; III. 10.  
 Simpl. III. 13.  
*valṭhik kārjo 'py anāryena* III. 7.  
 Simpl. III. 10.  
*valṭhim icchet samendri* III. 9. Simpl.  
 III. 12.  
*valnyāyo dhārmikaś cādhyo* III. 6.  
 Simpl. III. 9.  
*ṭṣa pañjarakam ādāya* III. 124.  
*valpūṭāl yojanaśatāt* II. 14. Simpl.  
 II. 18.  
*valṭadīṭpādhipasyatpi* II. 130.  
*valṭa svarāṣ trayo grāmā* V. 40. Simpl.  
 V. 54.  
*valam śaktimatī yuddham* Simpl. III.  
 15.  
*valayābhgyagato 'tlikh*, p. 254, 9.  
*valam śatruṇa ca mitre ca* Simpl. IV. 60.  
*valṭpauṇṇṇu kārjṇu* Simpl. IV. 1.  
*valṭudraicēra calasvalbhārāḥ* Simpl. I.  
 194.  
*valṭyogagamātangaṇ* II. 107.  
*valṭṭallayaḥ parāyattāḥ* I. 262. Simpl.  
 I. 263.



- sampatsu mahatām cittaṃ* II. 151.  
*sampadā yasya na harṣo*, see *yasya na vipadā vṛśādaḥ*  
*sampātāṃ ca vijātāṃ ca* II 44. Simpl.  
 II. 54.  
*sampātāṃ yathā venu* III. 50 Simpl.  
 III. 58.  
*sampānānenāpi kartavyaṃ* II. 22. Simpl.  
 II. 26.  
*sampāptoyo 'tithih sāyaṃ*, see *apranāyogo 'tithih*.  
*sambhāryaṃ goṣu sampannaṃ* IV. 64.  
 Simpl. IV. 115.  
*sammato 'haṃ vibhor nityaṃ* I. 41.  
 Simpl. I. 56.  
*samhpadmaṃ tyaktvā vīkṣitam* I. 296.  
*saralau api cāksurāṣṭh* Simpl. II, III. 64.  
*sarasi bahukṣas tārūchāyāṃ* I. 276  
*sarṣi natistutivacanāṃ* I 54. Simpl.  
 I. 70.  
*sarṣi nrpe*, see *sarṣi nati°*.  
*sarpānāṃ ca*, see *sarpānāṃ durjā°*.  
*sarpānāṃ durjānāṃ ca* I. 327. Simpl.  
 I. 158; V. 46.  
*sarpān yōghātān gajān śikhān* Simpl.  
 I. 40.  
*saradevamayasyā* I. 93. Simpl. I. 121.  
*saradevamayo rājā* I. 92. Simpl. I. 120.  
*sarranāṣe samutpanne* IV. 24. Simpl. IV. 27; V. 42.  
*\*sarvaṃ etad vijānāmi* III. 216.  
*sarvasvānāṣe saṃjāte* IV. 19. Simpl. IV. 21.  
*sarvascaharane śaktaṃ* IV. 23. Simpl. IV. 25.  
*sarvāśnecundhānasya* I. 175.  
*sarvāḥ sampattayas tasya* II. 97.  
*sarvasām eva mṛtyūnāṃ* Simpl. II. 11.  
*saropadhīsamrddhasya*, see *dakṣiṇādisamrddhasya*.  
*sarṇalakṣṇayor yatra* I. 65. Simpl. I. 76.  
*sa suhrd rvasane yah syāt sa pitā* I. 341.  
*sa suhrd rvasane yah syāt sa pulro* Simpl. I. 337.  
*sa suhrd rvasane yah syāt anyajātyudbhavo* I. 340.  
*sa smgdho rvasanān nūārayati* I. 251.  
*sahate suhrd va bhūtvā prājñāś* Simpl. III, III. 159.  
*†sahasraṃ bibharti kaśc* III. 146.  
*śākāro nṛspṛho rāgmī* Simpl. III. 88.  
*śā jhṛā yā jinaṃ stauti* V. 10. Simpl. V. 13.  
*\*†śādhū mātula gītena* V. 37, 45. Simpl. V. 51, 59.  
*śādhur api ca papre* Simpl. IV. 61.  
*śāmarādāḥ śakopasya*, see *śamopāyāḥ śa°*.  
*śāmarādāḥ kōyese* Simpl. III. 131.  
*śāmasiddhāni kāryāni* Simpl. III. 130.  
*śāmadulānabhedāś te*, see *ye śāmadulānabhedāś*.  
*śāmādīr dandaparyanto* I. 359. Simpl. I. 377; III. 129.  
*śāmādisajjitatāḥ*, see *śāmādyāḥ*.  
*śāmādyāḥ sajjitatāḥ pūṣatāḥ* I. 119. Simpl. I. 157.  
*śāmānyajanmā jātas tu*, see *mātrtulya-guno jātas*.  
*śāmañña yatā siddhiḥ syāt* I. 361. Simpl. I. 378.  
*śāmaññādan prayoktavyaṃ* I. 358. Simpl. I. 379.  
*śārameyakkharāśvasya* V. 44. Simpl. V. 58.  
*śārameyasya cāśvasya*, see *śārameyakkha°*.  
*†śārdhū manorathasatāḥ* IV. 8. Simpl. IV. 8.  
*śā śā sampadyate buddhiḥ* Simpl. III. 162  
*śā sevā yā prabhukṛtā* Simpl. I. 46.  
*śāklūdan vacanaṃ prayacchasi* Simpl. IV. 6.

*smṛhaḥ pañjarayanānāpari*° I. 295.

*smṛho vyākaranasya kartur* II. 28.

Simpl. II. 33.

*siddhiṃ rāñchayatā janena*, see *xi*° *prārthayatā ja*°.

*siddhiṃ rā yadū rāsiddhiṃ* Simpl. II. 183.

*siddhiṃ prārthayatā janena* III. 205. Simpl. III. 174.

*simā riddhiṃ samāyāt* Simpl. I. 92.

*simā samkocam āyāt* Simpl. I. 93.

• *sukulaṃ kuśalaṃ sujanam* Simpl. V. 8.

*sukṛtyaṃ rīṣṇuguptasya* Simpl. II. 41.

*sukhasya sūrah paribhujyate tan* II 163.

\**sugupṭaṃ rakṣyamāno 'pi* IV. 43. Simpl. IV. 45, 46.

*sugupṭasya hi dambhasya*, see *supra-yuktasya dambhasya*.

*suṣano 'tha suhr̥n nṛpo*, see *svajano 'tha suhr̥l gurur*.

*supūrā var kunatikā* I. 14. Simpl. I. 25; II. 138.

*suptaṃ rahnan kīrah kṛtā* I. 252.

\**suprayuktasya dambhasya* I. 197, 218.

*subhaksyān̄ vicitrān̄*, see *subhikṣān̄ vicitrān̄*.

*subhāsitamayam dravyam* Simpl. II, II. 147.

*subhāsitarasāsūlā*° II. 172 Simpl. II. 164.

\**subhikṣān̄ vicitrān̄* IV. 65. Simpl. IV. 116, 117.

• *subhūtāḥ paradeśebhyo* V. 27.

*sumukhena vadanti*, see *madhu tisthati vāci yō*°.

*surārasaṃghātanipīṭasomitaṃ* I. 217.

*sulabhāḥ puruṣā rājan* I. 220. Simpl. II. 160; III. 6.

*suvarnapuspāṃ pṛthivīm* I. 30. Simpl. I. 45.

*suvarnaratnaṃ śuddhaṃ* Simpl. II, V. 42.

*suśaṃcītarjūanarat surakṣitair* Simpl. II. 115.

*suśūksmenāpi randhrena* II. 34. Simpl. II. 38.

*suhr̥lāḥ suham āpannā* II. 11. Simpl. II. 15.

*suhr̥lāḥ hitakāmānām*, see *mitrānām hita*°.

*suhr̥lāḥ upakāśakṛānād* I. 9. Simpl. I. 22.

*suhr̥lā nīrantaracitte* I 75; II. 181. Simpl. I. 341.

*suhr̥lbhir̄ ūptair̄ asakr̄l vicūṇṭam* I. 440, III. 103.

†*śūcīmukhi durācāre* IV. 58. Simpl. I. 392; IV. 100.

\**śūryam bhartāram utsrjya* III. 180. Simpl. IV. 56, 75.

*śr̥tā mūtrapurīśārtham* Simpl. III. 100.

*śeṭakāḥ svāminam divsti* I. 34. Simpl. I. 50.

*śeṭayā dhanam icchadbhik* Simpl. I. 264.

*śevā ścarīttir̄ ākhyātū* I 266. Simpl. I. 268.

†*śo 'pi dīyatanur̄ bhūtr̄* III. 163.

*śomas tāsīm̄ dadau śaucam* III 182.

†*śo 'ham pūjamatīḥ caiva* III. 153.

*śauhr̄ḍasya na rāñchant* Simpl. V 21.

\**śaudhenāpi vāhec chatrum* III. 218

*ślabdhasya naśyati yaśo* III. 212. Simpl. II, III. 161.

*śtimittonnatasamcārū* Simpl. I. 29.

*śtokenōnnatim āyāt* I. 113. Simpl. I. 150.

*śtriyam̄ ca yah prārthayate* Simpl. I 141.

*śtriyāḥ pūrvaṃ surair̄ bhuktāḥ* III. 181.

*śtriyō 'ksā mrgayā pānam* I. 158.

*śtrīnām̄ śatroḥ 'kumitrasya* III. 54. Simpl. III. 64.

*śtrīmudrām̄ makādhījasya* IV. 30. Simpl. IV. 34.

- stīrīpataliṅgabhāseu* IV. 35. Simpl.  
 IV. 39.  
*sthānatrayaṃ yatīnīm ca* V. 41. Simpl.  
 V. 55.  
*sthānaṃ tīkātāṃ parikhā samudro*  
 Simpl. III. 161.  
*sthānaṃ nāsti kṣaṇaṃ nāsti*, see *raho*  
*nāsti kṣaṇo nāsti*.  
*sthānabhraṣṭā na śobhante* II. 118.  
*sthānasthītā hi puruṣāḥ*, see *sthāna-*  
*bhraṣṭā na śo°*.  
*sthānāv eva nityayāni* I. 60. Simpl.  
 I. 72.  
*sthānāṃ sūminah kārye* I. 306.  
 Simpl. I. 298.  
*sthito 'py antyaṃ avasthāsu* I. 423.  
*sthiashrayanīhitarīgāḥ* I. 166.  
*sthiyaṃ kurveṣu kṛtyeṣu* III. 92.  
 Simpl. III. 101.  
*snigdhar eva hy rpa°*, see *bhāsaṃyadhār*  
*upakṛtāṃ api*.  
*spṛṣann api gojo hanti* II. 170; p 185,  
 21. Simpl. III. 83.  
*smṛtaṃ racah kracana* Prāsasti 5.  
*smṛtīcūḍīśīstreṣu* vol. XII, p. 48.  
*śakarmasaptānaviceṣṭitāni* II. 193.  
*svagṛhyāyānagate 'pi*, see *līladyānagate*  
*'pi k.*  
*svacittakalpito garīḥ* IV. 57. Cp.  
*utkṛpya tittibhāḥ pādān*.  
*śacchāni saubhāgyānīantarāni* II. 196.  
*śaṇḍaṇo 'tha suhṛt gurur* I. 249.  
*śvadeśāt yojana°*, see *śapādāt yō°*.  
*śvaphalanivayo namūtṃ śākhām* I.  
 292.  
*śvabhādrakopam atyugraṃ*, see *svabhāta-*  
*raudram*.  
*†śvabhāvaraudram atyugraṃ* III. 69.  
 Simpl. III. 79.  
*śvabhāto nōpadeśena* Simpl. I. 257.  
*śvalpaṃ apy apakurbanti* Simpl. HI  
 I. 65.  
*śvalpasūryavakṛaśamalinam* I. 12.  
*śvalpe 'pi guṇāḥ sphṛitī°* I. 241.
- svadltaharanam dṛṣṭvā* II. 92. Simpl.  
 II. 103.  
*svaśaktyā kurvataḥ karma* II. 140.  
 Simpl. II. 133.  
*svasthānaṃ sudṛlham kṛtvā* III. 33.  
 Simpl. III. 40.  
*svāgatendṛgayaḥ prītā* I. 132. Simpl.  
 I. 172.  
*śābhiprāyaparokṣaṃ* I. 268.  
*śāmīni guṇāntaragṇe* I. 210. Simpl.  
 I. 101.  
*śāmī tustō 'pi bhṛtyānām* I. 346.  
 Simpl. I. 83, 352.  
*śvāmī dīceti suservito 'pi* V. 16. Simpl.  
 V. 24.  
*śvāmyarthe yas tyujet prānān* I. 301.  
 Simpl. I. 293.  
*śvāmyādiṣṭas tu yō bhṛtyaḥ* I. 86.  
 Simpl. I. 112.  
*śvāmyādeśāt subhṛtyaṣya* I. 85. Simpl.  
 I. 111.  
*śvāmyāyattā yataḥ prānā* I. 303. Simpl.  
 I. 295.  
*\*śvāntham ulsṛjya yō dambhī* IV. 33:  
 Simpl. IV. 37.
- hataṃ saṃyam anūyakam* p. 57, 10.  
*†hataḥ śatruḥ kṛtāṃ mitraṃ* V. 65.  
 Simpl. V. 85.  
*hatū bhikṣū dhānksar vicalatī* V.  
 20.  
*hantaryapakṣe nirīṣṭā* I. 204.  
*†hantatām itī yenōktaṃ* III. 192.  
*hantastagataḥ śāṅkhāḥ* I. 283.  
*\*†hantaryam te na paśyāmi* III. 167.  
*†harāvīṣṭas tato iyūḥ* vol. XII,  
 p. 50.  
*hasantaṃ prakasanty eta* Simpl. I.  
 184.  
*hasann api*, see *spṛṣann api*.  
*†hastapādasamūyukto* IV. 56. Simpl.  
 IV. 98; I. 391.  
*hastapādasamopeto*, see *hastapādasamā-*  
*yukto*.

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- hiṃsakāny api bhūtaṇi* III. 95. Simpl. *kinah katir nīhantaryo* III. 116.  
 III. 105. *kināngī vādhikāngī vā* V. 71. Simpl.  
*hitakṣibhir akāryam ihamānāh* I. 250. V. 95.  
*hitam eva hi raktavyam* I. 436. *hitāśuḡyūlābhe sthitarati* I. 289.  
*hitavaktā mitavaktā* III. 74. *hetupramāṇayuktam* II. 103.  
*hitaiḥ sādhusamācāraḥ* I. 342. Simpl. *helākṣasphurakkhadga°* Simpl. III.  
 I. 339. 151.  
*hiranyaṃ dhānyaratnāni* I. 182. Simpl. *homārthair rividhapradānavidhinā*  
 I. 224, 349. Simpl. I. 310.

## ADDITIONS AND CORRECTIONS

VOL. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 13, 87, 7, 288, 13.

Insert asterisks before रज्यां 50, 12, विद्यान् 69, 3, \*नर्वैशिक\* 180, 2, धनकामं.  
181, 2 (see *variants*), कुञ्जक\* 289, 3.

4, 11 read \*प्रकरिर्; see *variants*.

6, 33 „ भवति for भवपि

16, 20 „ प्रसादसंमुखो.

51, 6 „ with MSS. यास्यामि । इति मुक्तापयित्वा.

83, 22 „ स दूरम्. see *variants*.

87, 14 „ with bh and with the  $\Psi$ -class \*समेते; cp. text. simpl. Kielhorn  
68, 20, and Hamb. MSS. (सपरिजनौ निःक्रांतौ).

90, 13 „ क्षेष्माश्रु.

91, 5 add hyphen at the end of the line.

112, 22 add in margin : *upa*.

132, 16 read \*प्रत्यायितो

163, 15 „ अनिच्छतो.

175, 17 „ तत्प्रभावेण

211, 22 „ सत्को ? See vol. xii, p. 32.

225, 30 „ श्रीमत्.

227, 30 „ दग्धा.

229, 9 „ प्रोच्छसिषि.

246, 1 and 3 read सत्क with A.

257, 7 read \*भोचकर्माणि ? See *variants*.

265, 22 „ with Prof. Hultzsch भमन् ख\* and परिधमसक्तं, see *variants*.

270, 4 „ \*सहस्रवृत्तिः.

283, 23 „ वेगानिवर्ग; see vol. xii, p. 85.

In the *glossary* add : ऊर्णप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultzsch informs me that this is the same as Hindi and Marāṭhī कीतवाल.—मुक्तापय, 51, 6 'to take one's leave'. Cp. Hertel, Indogermanische

Forschungen, xxix (1911), p. 215 ff.—रविवार, 290, 11=रविवार 'Sunday'.—P. 293, first column, read तृ.—S. v. †बूट read in the parenthesis वोडिय.—For \*चतुर्जातक, p. 293, first column, Munirāj Shri Dharmavijaya Sūri refers to the 7th and 8th part of *Shaligram Nighantu Bhāṣana*, संख्यावर्गे, Vyankateshwar Press, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-cintāmaṇi*, भूमिकाण्डे, तिर्यक्काण्डे, stanza 404 with commentary; for खगिका, to Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara* Press). खनी or खगिका means 'a basket in which arca-nuts are kept'.

VOL. XII.

Page 15, sub 25<sup>2</sup>, add :

To the good services of Dr. F. W. Thomas I owe copies of the *Raghunāth* temple MS. (Rgh), and of the *Uwar* MS. (U). I received them when I had already given up all hope for them.<sup>1</sup> Both of them belong to the mixed MSS., based on Pūrṇabhadra's text.

Rgh (Stein's Catalogue 81, see Aufrecht, C.C. II, p. 69) is a mere fragment, which goes from the beginning of the text down to p. 42,<sup>5</sup> पुत्रकलत्रनाशमी. Though on the whole this MS. agrees with Pūrṇabhadra, the beginning of its Kathāmukha with the three opening stanzas of the Hamburg MS. H has been supplied from the *textus simplicior*. This text is extremely faulty, shares almost all the blunders of bhΨ, but has been corrected in some places (e.g. 6, 31 किमुपमीयते गवेन्द्रः, metrically wrong; 6, 33 किं क्रियतामपि, a miscorrection of the blunder of our leading MSS., 9, 3 द्विषि द्वेषपरो with the Hamburg MSS.). In most cases it shares the readings of the Ψ-class, but it cannot possibly have been copied from Ψ, or from any one of the MSS. derived from Ψ. In 33,<sup>21</sup> Rgh has the same gap as our other MSS.; but this gap goes only to the words स्वामी पिंगलक (sic), which are missing in the MSS. of the bh- and Ψ-classes. A comparison has shown me that in spite of this circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 208). Though a copy of this MS. was sold to me for 100 Rupees, it is as worthless as the MS. just mentioned. Its text is based on a Ψ-MS., but interpolated in the third tantra from the *textus simplicior*, and omitting with it our stanza iii, 109 and the following tale. Several stanzas are inserted, and others

<sup>1</sup> See my critical edition of the *Tantrākhyāyika*, p. vi.

omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 15 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e.g. U reads तेषां चयायामपि वृत्तांतं; in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows: अपरं चाक्षतस्वामी फिंगलकी (sic) महति बसने वर्त्तते, करकटेनोक्तं (sic) किं बसने इमं गव आह, &c.

- p. 20. Sub 25<sup>a</sup> add: MS. Decc. Coll. IV, 359. Colophon: . . . samvat 1660 varṣe śake 1525 madhye sitādau pañcamyām dvitīyavāsare । śrīmattapāgacche kamalakalāsūkhāyām ācāryasrīnarmadūcāryena likhitam idaṃ pustakaṃ । gaṇibhojasāgaravācānārthaṃ (!) ॥ . . . gramthāgram 1380. A mere abstract from Pūrṇabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.
- p. 35, l. 4 Dharmavijaya Sūri explains चासं as a gerund in 'अम्. Delete my sentence referring to चास.
- p. 42, § 3, add: A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back; hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See *variants*.—To the bh-class belongs also the MS. Decc. Coll. XVII, 75, containing *Kathāmukha* and *tantra* 1 only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrṇabhadra corrected in many places. Worthless.
- p. 63, l. 1 read: *pañcāśṭyadhikam*.
- p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hargovindās and Bechardās in their edition of Shāntinātha Mahākāvya, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.
- \*p. 88, *variants* on p. 11, l. 5, insert 7 after *nimḍā* ॥
- p. 117, note on p. 90, l. 20. Read: 'except Hamb. MS. H *kṛtaṃ* (I *naraṃ*).'







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